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"SEARCH THE SCRIPTURES."—JESUS.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

GEORGE STORRS, EDITOR.

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Contents of the January Number.

1. WHO ARE THE ANGLO-SAXONS? Or, Has the present War any connection with Prophecy? Editor,..... 193
2. LIFE FROM THE DEAD: Or, Do the Holy Scriptures reveal a Future Life for the Unbeliever? J. T. Curry,..... 204
3. WILL THE WICKED DEAD LIVE AGAIN: Or, Dan. 12; 2. Editor,..... 211
4. ARE THE WICKED FINALLY ANNIHILATED: Or, the Oberlin Evangelist. Editor,..... 213
5. THE DEPARTED SAINTS: Or, Inherent Immortality and the Hope of the Gospel. R. Wendell,..... 215
6. WHAT IS DEATH?..... 218
7. HOLINESS TO THE LORD: Or, A Minister's Experience,. 220
8. BIBLE EXAMINER,..... 222

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. JANUARY, 1862. No. 7.

WHO ARE THE ANGLO-SAXONS?

OR, HAS THE PRESENT WAR A CONNECTION WITH PROPHECY?

SOME may express surprise at the above inquiry, and possibly think it of no interest. To such we give notice beforehand, our position is, the prophecies of Scripture point out the main features of this world's history relating to particular families and nations.

That the Anglo-Saxons are a remarkable people in some respects, no one will deny; and that they occupy an eminence in the world and its affairs above any others, we need not spend time to prove. Would not such a people be likely to appear in "prophecies given by inspiration of God"? If so, where?

The origin of this people has been a profound mystery, except that long centuries since they are supposed to have come out of Asia with other clans or tribes emerging from that fountain of the human family, and ultimately taking the lead in civilization and Christianity.

We take the position in the following remarks, that the Anglo-Saxons are the subjects of prophecy—their characteristics and course clearly defined; and their mission and work, in relation to this world, distinctly marked out: and, finally, that they are the posterity of JOSEPH, by his marriage with ASENATH, a princess of Egypt; and have been and are to be the instruments in the hands of God, in destroying civil and ecclesiastical despotisms, and restoring to all men their individuality, by which alone they can occupy a position which is in harmony with God's claim on them.

We do not intend to go minutely into details in this argument, but only give outlines of the subject. Our first resort

will be to prophecy; and in this we shall lay down two principles, *viz:* Prophecy is of God, and it will not fail.

1. PROPHECY IS OF GOD.—"Knowing this first, that no prophecy of the Scripture is of any private interpretation"—literally, *impulse*, or *invention*—"for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 20, 21.

2. PROPHECY WILL NOT FAIL.—"For my thoughts are not as your thoughts, neither are your ways my ways, saith the LORD." ***"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55: 8, 10, 11.

With these two principles we proceed to inquire in relation to prophecies concerning Joseph and Ephraim his son, bearing in mind, none of them can fail.

The first is in Gen. 48. JACOB, the father of Joseph, was sick, and blind through age. Joseph took his two sons, Manasseh and Ephraim, to his father for his blessing. Jacob in blessing them, said, "Let them grow into a *multitude* in the midst of the earth," verse 16. In the blessing, however, he gave Ephraim, the youngest son, the preference, which displeased Joseph, and he endeavored to reverse it; but Jacob refused, saying of Manasseh, "He also shall become a people and be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations"—or "*fullness*" of nations, as the margin reads.

The marginal reading of verse 16 is remarkable. It is, "Let them increase *as fishes do increase*": the idea of sending off colonies as fishes send out shoals, or crowds of fishes. The grand idea of an innumerable posterity, which would spread abroad over the earth far and wide. Has this prophecy failed, or returned void? Sure as the word of God, it has not and cannot fail. Where, then, are these multitudes? Tell us not, "They are lost": that is impossible: they are somewhere, though they may not now be known as the posterity of Joseph. Can we find them? Such a people cannot be hid in a corner.

Let us next look at Jacob's prophecy concerning his sons, just prior to his death, recorded Gen. 49. Here all we shall dwell on is that relating to Joseph. He had given to Judah the *one* seed, *viz:* Shiloh, or the Messiah, the Christ; but of Joseph he thus speaks—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall"—great enlargement, spreading widely abroad—***"his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" :***"even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above"—the atmosphere—"blessings of the deep that lieth under"—blessings from maritime pursuits—"blessings of the breast and of the womb"—the multitudes proceeding from him—"the blessings of thy father have prevailed above the blessings of thy progenitors *unto the utmost bounds of the everlasting hills;* they shall be on the head of Joseph": his posterity would spread to an unlimited distance, and find the treasures of the everlasting hills.

Let us now look at the prophecy by MOSES, just prior to his death, Deut. 33. "And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven"—the atmosphere—"for the dew"—or rain: the moisture for his soil—"and for the deep that coucheth beneath"—a great maritime and naval power—"and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills"—all minerals, gold, silver, and the various ores contained in them, which this people would bring out from the long hidden mines—"and for the precious things of the earth and the fullness thereof"—extensive cultivators of the soil—"and for the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns"—*power*—"are like the horns of unicorns; with them"—by his horns or power—"he shall push the people together to the ends of the earth":—his power will be great everywhere; going forward till it will be felt and acknowledged all over the earth;—"and they are the ten thousands of EPHRAIM, and they are the thousands of Manasseh."

Can any one who believes in JEHOVAH, the God of Israel, for a moment believe all this prophecy concerning Joseph and Ephraim has failed? Or, which is the same thing, that such a people is no where to be found on the earth? Hath God forgotten His word? Sure as such is not the fact, so sure is Ephraim to occupy the positions indicated in these remarkable prophecies.

Where then is Joseph? Where is Ephraim? or, where is their posterity, of whom such things were spoken by "holy men of old, as they were moved by the Holy Spirit"? Is there a people on the earth that seems to answer to these prophecies? If so, who are they, and where found? Does not the Anglo-Saxon race fill out this picture of prophecy? If so, are they the people specified in the prophecy, or has God destroy-

ed the posterity of Joseph and substituted another people, who exactly tally to the prophecy? If the latter, has not the prophecy concerning Joseph and Ephraim utterly failed? We cannot believe it has; therefore we are shut up to the conclusion, the Anglo-Saxons are the literal posterity of Joseph and Ephraim. If such is found to be the fact, it has a direct bearing on many other prophecies, and may help us to get light on the wars in this country, in Europe, and throughout the world.

So far as the multiplying of this people is concerned, the prophecy could not be more perfectly fulfilled. Since their advent into Britain, they have become a maritime people such as none other has been, and have so multiplied and sent out colonies to all parts of the earth as to exercise a controlling power in nearly all lands; and they now number from seventy to a hundred millions, or from one-tenth to one-fifteenth part of the inhabitants of the entire globe. Wherever they have colonized a country they have "pushed the people before them," or have introduced their language, customs, and religion; and maintained their power, till they have rooted out other people, as in North America, or brought the people to accept their institutions and language; thus have they manifested a destiny and characteristics which prophecy gave to Joseph and Ephraim thousands of years since. Not only in these respects have the Anglo-Saxons seemed to develop themselves as the subjects of the prophecies, but also in bringing out "the chief things of the ancient mountains, and the precious things of the lasting hills"; searching out the various metals and minerals which for ages have been hid in those mountain treasures; while at the same time, they have been most extensively employed in the cultivation of the soil; thus bringing forth "the precious things of the earth and the fullness thereof," as the prophecy declared.

When we find all these things combined in the present state, condition, and works of the Anglo-Saxons, and in no other people on the earth, must we not accept them as the posterity of Joseph and Ephraim, or conclude the prophecies concerning that posterity have failed?

As to the *origin* of this remarkable people, there is, perhaps, historically, no definite knowledge; except that many centuries since they came from the north-western portion of Asia into northern Europe, and ultimately found their way into the British isle, where having become established, they have increased and spread abroad as we have seen, and as the prophecy of Jacob, Gen. 48 and 49, and of Moses, Deut. 33, declared Joseph and Ephraim should.

It may be best that we should briefly look after Joseph's posterity as presented in Canaan, and subsequently till carried away captive into Assyria.

In the time of Rehoboam, son of Solomon, ten tribes revolted from his government and set up a kingdom by themselves, which was ever after called the kingdom of Israel, in distinction from the kingdom of Judah. The kingdom of Israel is often called Israel, and sometimes Ephraim, as the tribe of Ephraim was the chief or leading one in the new kingdom. The name Ephraim and Israel were often used as synonymous. Israel, or Ephraim, established idolatry at the outset, under Jeroboam its first king. Against this idolatry, God sent repeated messages by His prophets; but they did not turn from it. After several hundred years enduring their idolatrous course, He caused them to be carried away captive into Assyria, and they were "placed in Halah and in Habor, by the river Gozan, and in the cities of the Medes." See 2 Kings 17: 6. This placed them in a northeast direction from Babylon, and beyond what is now called the river Tigris.

This captivity happened more than a hundred years before the Jews were carried captive to Babylon. We do not learn that any thing like intercourse occurred between Israel and the Jews during the latter's captivity in Babylon. The presumption is, there was none; and that Israel had left Assyria altogether at that time and passed into some unknown country, or were at too great a distance to the northeast to have any communication with the Jews during their captivity.

Let it be distinctly understood, that Israel, or the ten tribes, were never called *Jews;* that was an appellation given to Judah about the time Israel was carried away captive. The term occurs for the first time 2 Kings 16: 6. The next place is in Ezra 4: 12. The ten tribes, therefore, are a distinct people from the Jews, wherever they may be.

We hear no more, directly, from Israel after they were placed in the cities of the Medes. At least, the canonical Scriptures give us no further information of their history; though the prophecies point to them in the future. They were sent out with a "Bill of Divorce" in these words, "Ye are not my people, and I will not be your God: yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God."—Hosea 1: 9, 10.

Thus, while they were sent away from under the peculiar privileges and covenant they had been favored with, and turned out Gentiles, *i. e.*, "not under the law," yet God reaffirms the promise of making them a multitude of people, to be, at a future period, brought to the knowledge of God. In these circumstances they were left, as we have seen, in the cities of the Medes.

After that, the only hint of their condition and course is in the Apocrapha in these words—

"Those are the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters," [*i.e.* over the Euphrates and the Tigris,] "and so they came into another land: but they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river: for the Most High then showed signs for them, and held still the flood, till they were passed over: for through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth."—2 Esdras 13: 40–45.

Of the source of information possessed by this writer, we have no knowledge; but there must have been some knowledge or tradition as to the rout taken by the ten tribes when they left the cities of the Medes. From their taking the way of the Euphrates some have supposed they went east, towards China; but such overlook the fact they were already east of that river when they left the cities of their captivity: hence to "enter the narrow passages of the river," their course must have been to the west, or northwest; and after pursuing their journey awhile, following up that river to its sources, they would change to the north and east, and thus find themselves in the northwestern part of Asia; north of mount Ararat, and between the Black and Caspian seas, occupying the region in the vicinity of what is now called Circassia. From that region came the Angles and Saxons, with other tribes, as we have already remarked, and as all admit, though few have seemed to have any idea these Anglo-Saxons were really a part of the ten tribes of Israel: yet, as we have seen, their characteristics and course seem in exact agreement with the prophecies concerning Joseph's and Ephraim's posterity.

SHARON TURNER, the historian, speaking of the *second* stock of the European population, says:—

"The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from the great fountain of the human race; which we have distinguished by the terms Sythian, German or Gothic." He adds—"The first appearance of the Sythian *tribes* in Europe may be placed according to Strabo and Homer, about the 8th, or according to Heroditus in the 7th century before Christ."

This is very near the time the ten tribes of Israel were lost

sight of, after being carried away captive into "the cities of the Medes," as stated in the Bible History.

Again, Turner says—"The first scenes of their civil existence, and of their progressive power, were in Asia. Here they multiplied and extended their territorial limits for several centuries unknown to Europe."

All this agrees with the facts of Israel, or Ephraim's being removed out of their land in Palestine, first into Assyria, and then in a northwestern direction. And between the third and sixth centuries of the Christian era, Europe, in a manner, changed its inhabitants by the northern tribes issuing upon the Roman Empire.

With us it has long been a settled question, about which we have no lingering doubt, that the Anglo-Saxons are the literal descendants of Abraham, in the line of Isaac, Jacob, Joseph and Ephraim; and are the Israel of the Old Testament. Such is our firm persuasion. Among them is a mixture of all the other nine tribes, as also of some other people; but the predominant and controlling element is Ephraim, whose father was Joseph and his mother an Egyptian princess of the royal blood. After their advent into southern Europe, they were led to embrace Christianity, and were the first to throw off the corruption Popery had affixed to it.

By this people more than any other, and more than all others, has the Gospel been published; and the principles of civil and religious liberty have been developed; and that too to such an extent as has shaken tyrants from their thrones, overturned some of the kingdoms of the heathen, and is sending every form of oppression to the moles and to the bats; and their mission is not yet ended. They have established a government, on the earth, differing from all other governments; the *principles* of which first began to be developed by Luther, a Saxon, and the other Reformers, three centuries ago. Those principles struggled long among the corrupt governments of the eastern continent for a full development, and were baptized with the blood of many martyrs, but at length took refuge in "the wilderness" of America, and finally became embodied in the Declaration of Independence and in Constitutional law; not perfect as it might be, nor perfect as it will be; yet so effective was the principle embodied here, it has smitten the old civil and ecclesiastical monarchies of the eastern continent, till they are in their dying agonies.

Prophecy has distinctly pointed out the literal Israel as the people God would use in breaking up the Babylonish governments of earth. "The portion of Jacob is not like them; for He is the former of all things, and *Israel* is the rod of His inheritance: the LORD of hosts is his name. Thou" (Israel)

"art My *battle-axe* and weapons of war: for with thee will I break in pieces *the nations*, and with thee will I destroy kingdoms," &c. See Jer. 51: 19, 20. Again, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof and said unto thee, Thou art my servant; I have chosen thee and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Behold, I will make thee a new sharp threshing instrument having teeth:" [Heb. *mouths:* a clear reference to fire arms and cannons] "Thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel." Isa. 41: 8–16.

These prophecies never have had their fulfillment, only so far as they have been or are being accomplished by the Anglo-Saxons and those confederate with them. Other people become incorporated with them, and thus help in the work as "weapons of war" and JEHOVAH'S "battle-axe" to "break in pieces the nations" and rulers—civil and ecclesiastical—founded in despotism; *i. e.*, governments and religious systems which are opposed to civil and religious liberty: systems which would crush out mankind, and reduce to mere machines humanity, to sustain its own selfish ends and aggrandize a few to the contempt and degradation of the masses; thus virtually assuming the seat of God, and claiming a homage which belongs to Him alone.

The day of judgment and retribution to such tyrants and their systems, is as certain to come as that God will not give His glory to another; and in that retribution, JEHOVAH has declared, Israel is His "battle-axe and weapons of war": as such He has been using them specially for the last two or three centuries, and the work is fast drawing to a close. Heavy and deadly blows have been dealt by Israel, or the Anglo-Saxons—which we now use as synonymous terms—against earth-born tyrannies. The old dragonic despotisms have been dreadfully wounded by JEHOVAH'S battle-axe. But they do not die easy: their ruling passion is strong in dying: the hideous monster is putting forth a death-struggle here in America, "knowing that his time is short." His "wrath" is "great." Well does this satanic power of despotism know, if it fails here in this struggle, its doom is sealed the world over, and for ever.

An intelligent aged gentleman, residing in one of the Southern States, said, not long since—

"This is not a civil war merely. It is a war of civilization against barbarism; of liberty against slavery: it is a war between the moral, intellectual and industrial culture of the free States" [and the slave States.] "Our rebels represent the *monarchical, absolutist, despotic* instinct of America; the United States is the exponent of republican, democratic freedom, and humanity, education, culture and progress; the living elements of the new world. Despotism so often victorious in the old world, may get a lease of power in the new, but only to be overthrown with a crash, which must shake the foundation of tyranny all over the world."

Such is the real state of the case; and such, we think, is to be the result. The dragonic power fully crushed here, will feel the power of JEHOVAH'S *battle-axe* else where, so as to hasten its death struggle every where. The reaction on the old continent, caused by the triumph in these States in the present conflict, will be such as to break finally and forever the dragonic or despotic power throughout the world.

These remarks will show in what light we view the present war in America. It is in fulfillment of prophecy, and will surely result in disappointment to despots, and destroy the power which they have so long used to exalt themselves and to crush the bodies and minds of human beings. Their day of doom has come, or is nigh. The struggle may be severe, and possibly protracted; but their end is sure. JEHOVAH'S word will not return void. His "battle-axe and weapons of war" are in His own hands; and petty tyrants—who would-be-gods—will find they shall die like men, and "be as though they had not been." See Obadiah 16. "And the house of Jacob shall be a fire, and the house of JOSEPH a flame, and the house of" the despots "for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of" despots; "for the LORD hath spoken it." See Oba. 18. Also Isa. 41: 11, 12. "Behold all they that were incensed against thee" [Israel] "shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." Such is to be the fate of the foes of Israel, God's "battle-axe and weapons of war."

Let us, as a nation and a people, acknowledge GOD in all our ways, and seek earnestly to Him for guidance and direction, truly repenting of all our sins, and seek His mercy; so shall we accomplish His will, and have the honor of being His instruments in working out earth's deliverance from human despots and their wicked and crushing power. Civil and religious liberty shall then lift up its glorious head in all nations; and un-

der the reign of the PRINCE OF PEACE, "justice and judgment shall be executed in the earth"—"then shall the righteous flourish"—nations "shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it," and who can annul His word?

New-York, July, 1861. GEO. STORRS.

—

ON THE SPREAD of the English or Anglo-Saxon language, the *Christian Advocate* of New York, some time since spoke as follows:—

"The spread of the English language is a remarkable fact in the providential dealings of the Most High with mankind. Its study is increasing over all Europe. It is the mother tongue of the United States, as well as of the British Isles, and prevails over the whole of the vast colonies of North America appended to the British crown. It is the language of many of the West India Islands, and is heard, more or less, in all the centres of commercial activity in South America. It is the tongue of the infant empires of Australia, Van Diemen's Land, and New Zealand, and appears destined to overspread the whole Polynesian island groups. From the Cape it is moving upward into the interior of Africa; and into whatever part Dr. Livingstone pierces from the West, he will bring with him not only the merchandise but the speech of his country. Along the Egyptian highway to Asia it is becoming a familiar sound. Throughout all India, from Cape Comorin to the Himalayas, it is being acquired by the most active and influential of the native population; and in five of the crowded ports of China it is one of the dialects of everyday life. Wherever the English tongue is spoken its literature finds its way. Hence it is no exaggeration to say that the preparations of a Christian literature in the English language is an object of world-wide importance."

GREAT MEN, like comets, are eccentric in their courses, and formed to do extensive good, by modes unintelligible to vulgar minds. Hence, like those erratic orbs in the firmament, it is their fate to be miscomprehended by fools, and misrepresented by knaves; to be abused for all the good they actually do, and to be accused of ills with which they have nothing to do, neither in design or execution.

LIFE FROM THE DEAD:

OR, DO THE HOLY SCRIPTURES REVEAL A FUTURE LIFE FOR THE UNBELIEVER?

"Retribution; or the Doom of the Ungodly," &c.—"By H. L. HASTINGS."

THE above work is not characterized by a style that has a kindly effect on the mind of an opponent. One needs to have a liberal share of patience to avoid throwing it aside with disgust at its harsh—not to say, impudent—tone. Its unfeeling and contemptuous allusions to one who held a commission in the army of the Lord Jesus when its author was in his cradle, are calculated to make a heavy draft on that "charity" which "will cover the multitude of sins." The New Englander pronounced a previous production of the same pen "ill natured"; that word would tamely indicate the spirit of the author's last effort.

The subject of the book is "Retribution"; but the author's *ideas* of retribution would suit the capacity of a worshiper of Jupiter. A heathen fable relates the retribution bestowed by the Roman god on Prometheus. Chained to a pillar, he suffered the daily and ravenous attacks of an eagle upon his liver, which grew every night as much as it lost during the day.—This continued some thirty thousand years. Our author's conception of retribution well tallies with the story.

It is supposed by many that the writer of "Retribution" believes that the penalty of sin is *death*, and *not torment*. He certainly occupies that ground in another work, "Pauline Theology," as the following extracts show.

"1 Cor. 15: 16–18. This passage may be adduced as an illustration of the scriptural use of the term *perish*. Certainly the Apostle did not say or wish to say, that even if Christ had not risen, all the good who had believed it would be doomed to everlasting agony—but *simply, that if Christ was not risen, then they could have no hope of being raised by him*, and without such resurrection *they must ever remain* dead, or, in other words, they had *perished*. And a *similar perishing*, or *loss of existence*, is to be the *consequence* of rejecting the Word of God and the offers of salvation." pp. 11, 12.

"There is another most expressive term which he (Paul) frequently uses—namely, *death*. ** 'Death is that state of being

in which there is a total and permanent cessation of all the vital actions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action.' Webster gives as a *ninth* sense in which it is used—'In *theology*, perpetual separation from God, and *eternal torments*.' That it has this latter sense 'in *theology*,' no one conversant with the subject will deny —but that *the Scriptures ever made such use of it*, we have *no proof*; and such a mighty and important definition as this *cannot* and *should not* be engrafted upon a word, without the most clear and positive authority. ** Taking this then as a *proved position*, that *death* is *the permanent cessation or extinction of life*, we proceed," &c. p. 15.

"The *wages of sin* is DEATH—*this* is the well-earned *reward* of a *course* of vice, and sin, and rebellion;—this the *inevitable consequence* of rejecting God's mercy," &c. pp. 16, 17.

"*Punishment* by many has been assumed to be synonymous with *torment*. This is a *grand mistake*. ** The *punishment* is not always in *proportion* to the *pain* endured. Death can be produced by the administration of certain poisons almost without pain—the cutting off of a hand, or the extraction of a tooth might occasion more *anguish* than the infliction of *death* in such a manner; yet who would suppose from that fact, that that which caused the greatest suffering was the greatest punishment? ** What this punishment is, will appear from the language of Paul, 2 Thess. 1: 9, where he expressly declares that they 'shall be *punished* with everlasting *destruction*.' ** That this destruction is not to be eternally going on, and never accomplished, is evident from the declarations that teach us that the wicked 'shall *suddenly* be destroyed,' ** and that '*sudden* destruction cometh upon them,'" &c. pp. 59, 60.

As a contrast to the above, and to show that the author no longer holds the same views, we introduce some remarks from "Retribution." On page 76, he alludes to "the mistaken idea that *death* signifies simply the *state of being dead*." On the same page, he says:

"No Scripture declares that the *wages of sin* is *death* or *being dead alone*; and no one has a right to draw such an *inference*. 'The wages of sin is death,' but does not PAIN attend the act of dying?"

Again, page 77, he says—"The death denounced against Adam began 'in the day' he sinned; hence toil, pain, decay, sweat, labor, thorns, and thistles, and all the ills which beset him, were a part and parcel of the *doom* which the law expressed in the simple words 'dying thou shalt die.' It took some six hundred and thirty years (930?) to *execute* the '*death penalty*' pronounced on Adam; *how long it may require to execute* the

penalty of 'the second death' upon individual sinners, I do not pretend to say. But *all the processes* which *result* in *being dead* are as surely *death* as the perfected condition of death. ** The *active process* is as fully included in the term *death* as is the passive result."

According to the foregoing, if a sinner were tormented a million of years, and then destroyed, "the term death" would cover the whole. If called to give our opinion of such a position, we would declare it *preferable* to *eternal* torment. It is hardly necessary for us to point out the glaring contradictions in the extracts from the two books. In "Pauline Theology" the author thinks the "destruction" will be "*sudden*"; but in "Retribution" he is not prepared "to say how long it may require to execute" it. In the former book he takes it "as a proved position, that death is the permanent cessation or extinction of life"; in the latter, such an "*idea*" is a "mistaken" one. In one book he stoutly *battles* the principle of torment; in the other, he as valiantly *defends* it. In the one, "death," or "loss of existence," is deemed to be a sufficient "consequence" of sin; in the other, the very element that was formerly rejected is boldly introduced, and even placed in the foreground.

In a publishing list, lately issued by the author of "Pauline Theology," he says it "has never been refuted." *We do not think it has;* but it has been most savagely *attacked* by the author of "Retribution." The two books afford a practical illustration of "*Yea and Nay*." (2 Cor. 1: 18.) We suggest that they be bound together and dedicated to Janus.

In other passages of "Retribution" we find further evidence that the author believes in a graduated scale of torment to be inflicted in a future life.

"There must be a *future state* of rewards and *punishments* beyond this world." p. 10. "It would appear that the Almighty holds men responsible not only for their immediate acts, but for the consequences resulting from them. ** If the fruit of a man's doings cannot be determined till it reaches its mature results, we see a reason why a man should not be judged immediately at death. The blasphemy of an infidel may send a stream of poison through all time. ** Hence, it seems but reasonable that the reckoning and *reward* be deferred until the close of the dispensation, until the grand and mighty results of mortal action for good or evil can be surveyed at a glance, and brought into that final estimate of human conduct which shall precede the *eternal* award." pp. 11, 12.

That is, the more wicked a man is, the more he must be tormented; but the degree of his wickedness cannot be ascertained at death, as the consequences may run "through all time." So his sentence must "be deferred until the close of the dispensation" in order that he may receive the proportion of torment that accrues from the posthumous result of his actions.

In "Pauline Theology," p. 42, we read: "He (Paul) shunned not to declare the whole counsel of God. But *he did shun to declare* the *first word* concerning eternal torment; therefore, eternal torment is no part of the 'counsel of God.'" If this argument means anything, it teaches that no doctrine belongs to the counsel of God unless mentioned by Paul. This principle is found throughout "Pauline Theology." Let us make an application of it to "the penalty of 'the second death'" spoken of on page 77 of "Retribution." Where does PAUL "declare the *first word* concerning" such a thing? We know that he distinctly states that "the *wages* of sin is *death*;" but so far from mentioning "the *penalty* of the second death," he does not even utter the *expression* "second death." The principle above mentioned is just as fatal to "the penalty of the second death" as to "eternal torment."

Again: the author of "Retribution," on page 130, speaks of "that lake of fire that 'second death." He gives us to understand that "the second death" is the "name" of "the lake of fire." On p. 77, he does "not pretend to *say* how long it may require to execute the penalty of the second death upon individual sinners;" but as it required nine hundred and thirty years in *one case* to execute the penalty of *death for one sin*, we may conjecture "*how long*" "individual sinners" will have to be *tormented* in "*the lake of fire*," "not only for their immediate *acts*, but for the *consequences* resulting from them" through "all time." Truly the thirty thousand years of torment endured by Prometheus may not be so fabulous as we have imagined!

But let us pass on to the review of the main argument of "Retribution," found on page 59. We there read:

"The fact of a resurrection of mankind to everlasting life, or for the purposes of condemnation and retribution, is drawn from the principle that Christ by his righteous obedience as the second Adam, repairs the ruin wrought by the sin of the first Adam. Hence, the Apostle says: 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . .Therefore, as by the offence of *one*, judgment came upon *all men* to condemnation; even so by the righteousness of one the free gift came upon *all men* unto *justification* of *life*. Rom. 5: 12, 18.'"

"By sin came death, and one sin was sufficient to insure the death of a race. Adam having become mortal, could only bestow on his posterity a mortal and perishing existence. So they were all accounted to have sinned in Adam, and all, righteous and wicked, were in consequence treated as sinners, (as Christ was made to be sin for us who knew no sin,) and hence they died. But, that man might have no injustice of which to complain, God sent his Son into the world, and his obedience procures to all who died, remission and rescue from *that death*, even the free gift of justification of life. This justification of *life* is not the pardon of *personal guilt*, nor is the *life* 'eternal life;' but it is simply the remission of the *death* penalty of the Adamic *law*, thus putting man back again upon the old footing, and giving him an opportunity to *live* forever, as really as if Adam had never sinned."

The foregoing contains two propositions which we proceed to notice.

1. *The death penalty of the Adamic law is remitted.*
2. *All mankind are justified to life.*

1. The expression "Adamic law" is objectionable. It conveys the unscriptural idea that Adam was under a law different from that of his posterity; whereas there is (and never has been) but *one* law, and that is the law of perfect obedience. This "law is holy, and the commandment (thereof) holy, and just, and good." Rom. 7: 12. Its *penalty* is DEATH. Rom. 6: 23. If Adam had not transgressed the commandment of the perfect law, *death* could not have had any dominion over him, for the "commandment was ordained to life." Rom. 7: 10. But he disobeyed, and the *inevitable* and *irreversible* penalty was inflicted. "He died." Gen. 5: 5. The *same* law also condemns Adam's posterity, "that *every mouth* may be *stopped*, and *all the world* may become GUILTY ("*hupodikos*, liable to punishment, condemned." Robinson) before God. Therefore by the deeds of *the law* there shall *no flesh* be justified in his sight; for by *the law* is the knowledge of *sin*." See Rom. 3: 9–20. The natural (animal) man *cannot* keep the law of God; (Rom. 7: 14, 18, 23; 8: 7, 8;) *consequently*, the whole race are condemned to *death*. The Mosaic or Law Dispensation was introduced to manifest *the weakness* of the natural man. "It was added

because of transgressions." Gal. 3 : 19. There is a wide gulf between the theory of the author of "Retribution" as expressed in the above extract, and that laid down by the Apostle Paul. By the former, Adam's posterity are divided into two classes, *righteous* and *wicked;* they are "*accounted* to have sinned;" they "were *treated as* sinners, and *hence* died." But the inspired Apostle tells us, "There is *none righteous*, no, *not one;*" that, "*all have* sinned, and come short of the glory of God;" we are not only "treated as sinners," but *we are* sinners. We are "*guilty* before God," and *therefore* condemned to *the same* death that came on Adam, the first sinner. There is but *one law*, and *one penalty*.

Where is the evidence that the death penalty of the law is remitted? We find no such doctrine in the Bible. It cannot be allowed for a moment. If *one* penalty can be remitted, then *all* penalties may; the author's "penalty of the second death" included; and so the way is prepared for the ultimate salvation of all mankind. The inflexible justice of God presents an eternal barrier against any such remission. The Almighty "forgiveth iniquity, transgression and sin," but He "*will by no means clear the guilty.*" Man is a sinner, and justice claims his *life;* for "the wages of sin is death," and death is the extinction of life. Man has but *one* life, and that is animal, a blood life; "and without the shedding of blood there is no remission" of sin. The law of God demands, obtains, and eternally holds the life of the natural man by virtue of its own righteous penalty. No man can recover that life, unless the LORD ceases to be "a just God."

In the extract, the remission of the death penalty is inferred from Rom. 5 : 18; but the very expression "*free gift*" shows that the life there spoken of is not the *restoration* of the *forfeited* life. And we have the clearest evidence that "the free gift" is *eternal* life. There is but *one* "free gift." It is called "*the* free gift" in Rom. 5 : 15, 16, and in Rom. 6 : 23. The word *karisma* rendered "gift" in King James' version of the latter text, is translated "free gift" in Rom. 5 : 15. The text should read "For the wages of sin is death; but *the free gift* of God is eternal life through Jesus Christ our Lord." The author of "Retribution," on p. 77, virtually admits that "the death penalty" is *not* remitted. He says, "If death signified merely the *being dead, then*, since death has passed upon *all men*, all must *remain dead.*"

2d Prop.—All mankind are justified to life.

The author appears to admit that no one can get a future life unless they are *justified*. In this he is strictly correct.—Life is the *consequence* of justification, just as death is the *effect* of condemnation. There can be *no* life without the removal of condemnation, and that is justification. To justify is "to declare righteous."

But the proposition states that "all mankind are justified," or declared righteous. On page 142, of "Retribution," we are taught, in harmony with the proposition, that all mankind are "made righteous." Here is such a plain contradiction of the Apostle Paul's argument that it deserves some attention.

Paul's great theme is justification by *faith*. He never intimates any such thing as unconditional justification. If he did, there would be ground for the Universalist argument which is used by the author. But we have abundant proof to the contrary. In Romans, 3d ch., after showing that the fleshly nature cannot be justified, (v. 20,) he goes on to present a *conditional* justification, or *imputation of righteousness*.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is *by faith* of Jesus Christ *unto all and upon all them that* BELIEVE. * * Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation *through faith in his blood*, * * that He might be just, and the justifier of *him* which believeth in Jesus. * * Therefore we conclude that a man is *justified by faith* without the deeds of the law. * * It is one God which shall *justify* the circumcision *by faith*, and uncircumcision *through faith*. * * For what saith the Scripture? Abraham *believed* God, and *it* was counted unto him for righteousness. * * To him that worketh not, but believeth on Him that justifieth the ungodly, his *faith* is counted for *righteousness*. * * We say that *faith* was reckoned to Abraham for righteousness. ** And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of *all them* that believe, though they be not circumcised; that righteousness might be *imputed* unto *them* also. * * Therefore it is of *faith* that it might be by *grace;* to the end the promise might be sure to all the seed. ** He staggered not at the promise of God through *unbelief;* but was strong in *faith*, ** and therefore *it* was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be im-

puted, *if we believe* on Him that raised up Jesus from the dead; who was delivered for our offences, and was raised again for our justification. *Therefore* being justified *by faith*, we have *peace* with God through our Lord Jesus Christ. *** Much more then, being now *justified* by his blood, we shall be saved from wrath (death) through Him. For if, when we were enemies, we were *reconciled to God* by the death of His Son, much more, being reconciled, we shall be *saved* by His *life*."

The Apostle then proceeds to close up the argument in the remainder of the 5th chapter. It is "hard to be understood" by those who never consider the connection that exists between the main argument and its conclusion. A comparison is drawn between the *condemnation* to *death* that rests upon the natural man through Adam, the head and representative of the fleshly race, and the *justification* to *life* "which is by faith of Jesus Christ unto all and upon all them that believe," through our Lord Jesus Christ, the head and representative of the spiritual race.

"For if through the offence of one (Adam) many (all in Adam) be dead, much more the *grace of God*, and *the gift* by *grace*, which is by one man, Jesus Christ, hath abounded unto many: (all in Christ.) And not as it was by one that sinned, so is the gift: for the judgment (of death) was by one (sin) to *condemnation*, but the free gift (eternal life) is of many offences to *justification*. For if by one man's (Adam's) offence *death* reigned by one; (Adam;) much more they which receive abundance of *grace* and of *the gift* of *righteousness* shall reign in *life* by one, Jesus Christ. *Therefore*, as by the offence of one (Adam) judgment came upon all men (in Adam) to condemnation; (to death;) even so by the righteousness of one (Christ) *the free gift* came upon all men (all in Christ) unto *justification* of *life*. For as by one man's (Adam's) disobedience many (all in Adam) were made sinners, so by the obedience of one (Christ) shall many (all in Christ) be made *righteous*. Moreover the law (dispensation) entered that the offence might abound. But where *sin* abounded, *grace* did much more abound: that as *sin* hath reigned unto death, (by Adam,) even so might *grace* reign through *righteousness* unto *eternal life* by Jesus Christ our Lord."

We have thus brought out the Apostle's argument that it may be *carefully* considered *as a whole*. It utterly demolishes the proposition that "all mankind are justified to life." We have no lack of evidence in other parts of the New Testament to support our position. But we think enough has been presented to convince the candid inquirer after truth that the author of "Retribution" has built his castle on a sandy foundation. We shall continue our criticisms in another article.

JOSEPH T. CURRY.

WILL THE WICKED DEAD LIVE AGAIN?

A WRITER, "H. L. H.," in the *Crisis* of Nov. 6, fills three columns of that paper in an attempt to make out Dan 12: 2 teaches the revival into life of *all* the dead. Among other things he writes as follows:—

"The prophecy of Daniel, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;' is not, it is said, correctly translated. *Many* is not *all*. The phrases rendered '*some* to everlasting life, and *some* to shame,' should be '*these* to life,' and '*those* to shame.' So Prof. WHITING renders: 'And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence.' '*Those*' are such as do *not awake*. Prof. BUSH renders the expression '*these*,' and '*those*,' and says, 'The waking is evidently predicated of the *many* and not of the *whole;* consequently, the '*these*' in the one case must be understood of the class that *awakes*, and the 'those' in the other, of that day which remains *asleep*.' Hence it is claimed, if such are the facts, no argument for a resurrection of the wicked to shame and everlasting contempt can be brought from this passage.

It is true that learned men have said all this, and it is quite possible also, that Hymeneus and Philetus said so too, when, with cankerous words they sought to overthrow the faith of some, and prove that the resurrection was *past* already. Prof. BUSH, though an estimable and learned man, became a Swedenborgian, denied the resurrection of the body, tried to show that the apostles were mistaken when they preached it, tried to prove from *this* passage that the *wicked* have no resurrection, and finally did not believe that the righteous have any either! A hopeful leader. When it is proved the wicked will not rise, the work is more than half done, and the same ingenuity, persevering, will disprove the resurrection of anybody else. We must watch these translations very closely."

The writer of the foregoing may be "a hopeful leader," whether

he be a wise one or not. Suppose we should say, "When it is proved the" *everlasting* mountains "will not" last forever, but will be dissolved, "the work is more than half done" to prove the *everlasting* God will be dissolved also; would not some persons doubt if we were among "the wise" who "shall understand"? and would not they justly conclude, "We must watch these translations very closely"?

This "corrector of heretics" goes on to say—

"As to Prof. WHITING'S translation I do not specially object to it, but his comments which apply the '*these*' to the awakened, and '*those*' to the unawakened, and which have been used to prove that the wicked would not rise, I do not think so much of, as I did before I examined them. The same Hebrew expression is found in Joshua 8: 22, 'so they were in the midst of Israel, *some* on this side, and *some* on that side.' 1 Kings 20: 29. 'And they pitched *one* against the *other*.' 1 Chron. 24: 5. 'Thus were they divided by lot, *one* sort with *another*.' These instances I think are sufficient to vindicate our translation from any charge of serious incorrectness. And besides the comment which refers *those* to 'the unawakened' seems to be entirely gratuitous, and directly opposite to the teaching of the passage which says expressly that many SHALL *awake*, and divides the *awakened* into *two* classes by the words *these* and *those*, or '*some*;' and says nothing whatever of any class who remain *unawakened*."

Prof. WHITING understands the Hebrew probably a little better than "H. L. H." At any rate, the Prof. did not translate to serve a theory, as he is a believer in the reliving of the wicked dead. His translation is therefore the more reliable. The appeal by the *Crisis* writer to the word "*some*," in other parts of the Hebrew Scriptures, shows, either he did not "*examine*," as he professes, or that he wilfully covered up the truth. If he has "examined," he knows the word "*some*" is "*Not used in Hebrew*." So saith Prof. PICK in his Hebrew Concordance: and Prof. Whiting's translation is thus sufficiently vindicated, and the English one is clearly erroneous.

The next effort of "H. L. H." is to show "*many*" means "*all*." We shall use but a small space in noticing this attempt, which is little else than assumption. But supposing the Hebrew term, *raveem*, would bear that construction, it does not do so from necessity, unless it be from connecting circumstances. Do such circumstances exist in Daniel's prophecy? Certainly not; but the reverse is true.

In the first place, the Hebrew word "*aileh*" does not mean "*some*." It is "*these*" or "*those*." So saith Prof. Pick as well as Prof. Whiting. Now read "*raveem*" *all*, instead of "*many*," and see what sense there is in the passage; thus—"*All* of them that sleep in the dust of the earth shall awake, *these* to everlasting life, and *those* to shame and everlasting contempt." Now, "all *these*" that awake do so to *live* for ever; and "all *those*" that awake do so to shame and everlasting contempt. Thus the *Crisis* writer has proved *universal* damnation! His "work is more than half done": it is full and complete! There is no salvation only from the "Adamic death," which is followed by an everlasting life of shame and contempt to "all" the awakened ones! We expected from the course of this writer for several years, that he would go back to the endless torment doctrine; but we were hardly prepared to suppose his zeal for torment would lead him to sweep the righteous and wicked, both, into it. So, however, error generally runs till it sinks by its own accumulated weight.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son *shall not see life*: but the wrath of God *abideth* on him." John 3: 36.

"ARE THE WICKED FINALLY ANNIHILATED?"

UNDER the above caption a writer in the *Oberlin Evangelist*, professes to be "seeking light," and is endeavoring to show the Scriptures are against an affirmative answer to his question. We have seen only his article "No. 4." His first argument in that, is drawn from our Lord's words in relation to the sin against the Holy Ghost. He says:—

"Matthew records it—'Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor the world to come.' Mark has it—'He that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:' i. e., is *held* to—bound over to eternal damnation."

On this presentation of our Lord's words, the writer proceeds to say:—

"We are seeking light from the words of Jesus in regard to that 'world to come;' especially we wish to know whether the wicked—e. g.—those who have blasphemed the Holy Ghost, are existing, or have utterly ceased to be. The Saviour solemnly assures us that in that world they *shall not be forgiven.* Is it supposable that he knew they would be then and there, mere non-entities? Is it supposable that he affirmed respecting blank nothing, that *it* should never be forgiven—that *its* sin—the sin of one now become nothing—could never have forgiveness? Did he teach that a blank non-entity is held under eternal damnation? When he said of the blasphemer, his sin shall not be forgiven in *this* world, did he not assume that the blasphemer of whom he spake, existed? And when he adds, 'neither in the world to come,' did he not equally and as much assume the *existence* of the blasphemer there?"

Our friend professes to be "seeking light from the words of Jesus;" and as he writes under the bright shining of the Oberlin Institute, it may be thought presumptuous in us to attempt to help him to what he seems not to have obtained at that noble *Institute;* yet we can not refrain from offering him our feeble aid.

1. Had he consulted Dr. BLOOMFIELD'S Critical Notes on the Greek New Testament, edited by Prof. STUART, he would have been saved from some of his difficulties. Dr. B. says on Math. 12 : 32, "neither in this world, neither in the world to come," —"According to a common proverb, *never.* See the Rabinical citations in Recens. Synop. For *presumptuous* sins, like this, no expiation was provided, even under the Jewish law."

2. This writer has overlooked the fact that our Lord was not speaking of *this life* and a future one; but of this *aioni*—this *age*—the Jewish age in which he spake; and that *age* to come, *viz.*, the Christian age, or dispensation. In neither of these *ages* was there any provision for the forgiveness of the sin which is characterized as blasphemy against the Holy Ghost. Had our friend seen this light he would have been saved all his *questions*, which he has put forth with so much apparent sincerity. Oberlin Institute ought to have given him this.

3. Would our friend be willing to "assume" that any sinner will have forgiveness "in the world to come"? meaning, as he evidently does, the life to come? If not, then it is no more true of a "blasphemer" than of any other sinner, that he "hath never forgiveness; and our Lord's words are deprived of their force, which is to show that a peculiar sin is never forgiven, while other sins, even "against the Son of man" may be forgiven. Our Oberlin friend will not, we presume, assert that sins against Jesus may be forgiven "in the world to come." Yet our Lord's words expressly declare, "Whosoever speaketh a word against the Son of man, it shall be forgiven him."

4. Will our friend read Mark 3 : 28, 29 entire, instead of his partial extract? and also, read Luke 12 : 10? If he will, he will discover he is in error as to what is meant by "the world to come," or else our Lord's words, as recorded by the three Evangelists, show that "all sins" except the one named, may be forgiven in "that world." Is he willing to grant so much to the Universalists? Did Dr. WATTS express a Bible truth when he said, "There are *no* acts of pardon past, in the cold grave to which we haste"?

THE DEPARTED SAINTS:

OR, INHERENT IMMORTALITY AND THE HOPE OF THE GOSPEL.—BY RUFUS WENDELL.

By inherent immortality I mean the widely prevalent opinion that all men possess deathless spirits; and the particular aspect of the doctrine to which I now direct attention, is the sentiment that believers *in death* are personally present with the Redeemer, in paradise or in heaven. I name both these localities because a distinction between them is recognized in current religious thinking, and among those who maintain the distinction, unanimity does not exist as to whether departed saints, in their disembodied state, are in paradise, merely, or in heaven itself—the former place (some might prefer to say *state*) being regarded, with respect to glory, as inferior to the latter, or as the antechamber leading to it. I remark, however, that whatever view is taken of this question, there is a very general agreement that the departed spirits of the good are with Christ.

By the blessed hope of the gospel, I mean, of course, the second

"glorious appearing of the great God and our Saviour Jesus Christ." By it I refer to the consummation of the Master's promise—"I will come again, and receive you to myself." By it I designate the event which loomed up before the faith of a beloved Apostle when, seeking to pour comfort into the hearts of a sorrowing Church, he said—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

I present these two doctrines in connection for the purpose of remarking upon the obvious and irreconcilable conflict which exists between them as matters of Christian faith. Both views cannot exert their legitimate influence upon the same individual at the same time. This fact is matter of observation everywhere in Christendom—the reason for it ought to be misunderstood by none. To believe practically that "death is the gate to endless joy," is necessarily to feel little or no interest in the coming of the Lord and "our gathering together unto him" at his advent. On the other hand, to be profoundly impressed with the truth of the Bridegroom's return, and with the scenes of grandeur and glory which wait upon the coming of the day of God, implies a recognition of the truth that death is a foe whose dreary domains can never be pierced by the light of life until He comes who holds the keys of hades.

The danger that the notion of disembodied felicity should usurp the place which Christ's coming ought to occupy in the faith of the Church, is more than hinted at in the following remarks from that able writer on the second advent, Rev. David Brown, of Scotland :—

"It is not enough that we believe the doctrines of Scripture numerically so to speak. We must believe them as they are revealed—in their revealed collocations and bearings. Implicit submission to the authority of God's word obviously includes this. If, then, Christ's second appearing, instead of being full in the view of the Church, as we find it in the New Testament, is shifted into the back ground, while other anticipations are advanced into its room, which, though themselves scriptural, do not occupy in Scripture the place which we assign to them, are we 'trembling' at the authority and the wisdom of God in his Word, or are we not rather 'leaning to our own understanding?'"

Several important items are stated in the foregoing. 1. The second appearing of Christ will be full in the view of any Church whose faith is conformed to the New Testament. 2. There is danger of shifting the doctrine of the advent into the background to make room for "other anticipations." 3. Mr. B. seems to concede that these "other anticipations" may be scriptural!

Of course the reader will infer that Mr. Brown has in view the popular idea of going to glory at death when he speaks of "other anticipations." This is the fact, and in order to keep the advent in the foreground, and death in the background, he does not tell his readers that death is "but the voice that Jesus sends, to call us to his arms." No—consistency will not permit him to talk in such a strain, popular though it be. Another extract will show the reader how *death* is viewed by Mr. B. He says :—

"The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. The bliss of the disembodied spirits of the just is not only incomplete, but, in some sense, private and fragmentary, if I may so express myself."

Upon this I observe, that to some the thought of *sleeping* "in Jesus" has greater charms than a state which involves "the *unnatural* and *abhorrent* divorce of parties made for sweet and uninterrupted fellowship," and in which the "bliss" of the saved is "incomplete, private and fragmentary"! Query: Where does the Bible tell us of the *re-union* of the *divorced* "parties" referred to by Mr. Brown? Theologians have a good deal to say about the immortal soul returning to re-inhabit the body, at the resurrection—but where does the Word of God talk thus? Echo answers, where? Jesus does not say—I will bring him *down* from the land of spirits in the last day, but "I will RAISE HIM UP in the last day." Again I might inquire, Where does the Bible speak of bliss in a life beyond the present, except as it points us to "the far more exceeding and eternal weight of glory"—to the "fullness of joy" in God's presence and the pleasures forevermore at his right hand? These, blessed be God, are not incomplete, but *perfect!* Neither are they *private*, for they shall be shared, in all their infinitude of joy, by the whole redeemed host of God's elect.

We have seen how Mr. Brown views death. In contrast with that hear what he says concerning the coming of Jesus. We quote once more:—

"But at the Redeemer's appearing all the redeemed will be called together, and *perfectly*, publicly and simultaneously glorified. It is necessary to point out the inferiority, in practical power, of the one prospect to the other, or to indicate the superior class of ideas and feelings which the latter is fitted to generate."

How grateful should we be for scriptural light concerning man's condition *in death*. *Every thing*, with us who see the *truth* in this direction, hangs upon the resurrection of the dead, and this in turn hangs upon the coming of Jesus.

WHAT IS DEATH?

CRUDEN, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies the separation of the soul from the body,—this is TEMPORAL DEATH. A separation of soul and body from God's favor in this life, which is the state of all unregenerated and unrenewed persons, who are without the light of knowledge, and the quickening power of grace,—this is SPIRITUAL DEATH. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented for ever with the devil and his angels,—this is the second death, or ETERNAL DEATH. To all these kinds of death Adam made himself and his posterity liable, by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the scripture word death, is that which is generally held by modern Christian teachers. Can such extravagancies fail to shock the understandings of an intelligent and truth-seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasms of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the scripture term death, then it must be applied, to be

consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Heb. 2: 9.

According therefore to the definition given by Cruden, Christ must have suffered this threefold death. 1. Temporal Death, or the separation of soul and body. 2. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3. Eternal Death, or the perpetual separation of the whole man from God, to be tormented for ever with the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. 2: 14, 15.

Now the common sense principle of interpretation requires us to understand that *the death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *threefold* death which Satan had the power of, and mankind feared, Christ must have suffered this threefold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirits of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances, its

melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the threefold death of modern theology, which begat the "bondage" of which the text speaks.

HOLINESS TO THE LORD:

OR, A MINISTER'S EXPERIENCE.

WM. HILL, whose experience is described in the following letter, was pastor of the Second Presbyterian church of Newburgh, N. Y. He was a faithful man of God while he lived, and triumphant in his death.

It is sweet to feel that we are *wholly the Lord's*, that he has received us, and calls us his. This is religion—a relinquishment of the principle of self-ownership, and the adoption in full of the abiding sentiment, "I am not my own, I am bought with a price." Since I last saw you, I have been pressing forward, and yet there has been nothing remarkable in my experience of which I can speak: indeed, I do not know as it is best to look for remarkable things; but *strive to be holy*, as God is holy, pressing right on toward the mark of the prize.

I do not feel myself qualified to instruct you; I can only tell the way in which I was led. The Lord deals differently with different souls, and we ought not to attempt to copy the experience of others; yet there are certain things which must be attended to by every one who is seeking after a clean heart.

There must be a *personal consecration* of all to God—a covenant made with God, that we will be *wholly* and *forever* his. This I made intellectually without waiting for a change in my feelings, with a heart full of hardness and darkness, unbelief and sin and insensibility.

I covenanted to be the Lord's, and laid all upon the altar as a living sacrifice, to the best of my ability.

And after I arose from my knees, I was conscious of no change in my feelings. I was painfully conscious that there was no change. But yet it was sure, that I did, with all the sincerity and honesty of purpose of which I was capable, make an entire and eternal consecration of myself to God. I did not then consider the work as done by any means; but I engaged *to abide in a state* of entire devotion to God—a *living, perpetual* sacrifice. And now came the effort to do this.

I must also believe that God did accept me, and dwell in me and become my Father. I was conscious I did not believe this, and yet I desired to do so. I read with much prayer John's first epistle, and endeavored to assure my heart of God's love to me as an individual. I was sensible that my heart was full of evil. I seemed to have no power to overcome pride or to repel evil thoughts, which I abhorred. Christ was manifested to destroy the works of the devil, and it appeared that the sin in my heart was the work of the devil. I was enabled to believe that God was working in me to will and to do, while I was working out my own salvation with fear and trembling.

I was convinced of unbelief, and that it was *voluntary* and *criminal*. I clearly saw that unbelief was an awful sin—it made the faithful God a liar. The Lord brought before me my besetting sins, which had dominion over me, especially preaching myself and indulging self-complacent thoughts after preaching. I was enabled to make myself of no reputation, and to seek the honor which cometh from God only. Satan struggled hard to beat me back from the Rock of Ages, but, thanks to God, I finally hit upon the method of living by the moment, and then I found rest. I trusted in the blood of Christ already shed, as a sufficient atonement for all my past sins, and the future I committed wholly to the Lord, agreeing to do his will, under all circumstances, as he should make it known, and all I had to do was to look to Jesus for a present supply of grace, and to cleanse my heart and keep me from sin at the present moment.

I felt shut up to a *momentary dependence* upon the grace of Christ. I would not permit the adversary to trouble me about the past or future, for I would each moment look for the supplies of that moment. I agreed I would be a child of Abraham and walk by naked faith in the word of God, and not by inward feelings and emotions,—I would seek to be a Bible minister.

Since that time the Lord has given me a steady victory over sins which before enslaved me. I delight in the Lord and in his word. I delight in my work as a minister; my fellowship is with the Father and with his Son, Jesus Christ. I am a babe in Christ. I know my attainments are small compared with those made by many. My *feelings* vary, but when I have feel-

ings, I praise God and I trust in his word, and when I am empty and my feelings are gone, I do the same. I have covenanted to walk by faith and not by feeling.

SYMPATHY FOR THE ERRING.—Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tithe of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and fell while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost! Could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even, to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—*Selected.*

THE BIBLE EXAMINER.

THIS MAGAZINE has been suspended since last June, by lack of funds to continue a regular issue. At length it has been determined to attempt to make its visits *monthly*, as heretofore. Though this number is dated January, 1862, it is designed to be the continuation of volume *fourteen*, commenced January, 1861. Thus issued, twelve numbers may be added during 1862, which, with the six of 1861, will make a volume of *eighteen* numbers. To paying subscribers of the past year, we expect only *fifty* cents additional to pay to the end of No. 18. If it is their choice to aid its issue by advancing more, it will be received thankfully by the Publisher.

To encourage *new* subscribers we propose to give them the entire 18 numbers for $1.25. But it may not be possible to supply above 300 such, as that may exhaust our store of the six numbers of 1861. Those who would avail themselves of this offer, therefore, will see the necessity of doing so at an early day. The following will show how some of our subscribers feel about the issue of this Periodical.

"No one can feel a keener regard for you than the readers of the EXAMINER. They are those who should respond to the call. I have commenced the work. We cannot suffer the Gospel light which this Magazine has shed, to be put out. I have called on its friends here, and as the result enclose you ten dollars; the first fruit of my labor. I have, in addition, $24 more pledged, in installments of $4 per month, to complete this volume. Will others make an effort in this matter, and relieve him who has borne the heat of the day in proclaiming the truth? Shall we not lay aside something for this work? What say you, who love the truth? ISAAC L. ALLEN.

Albany, N. Y., 1861.

Others who are disposed to follow the example of our friend ALLEN, will do us a favor to report at the earliest period.

Another encouraging item is from A. G. HUDSON, Minnesota, as follows:—

"Can we not have the EXAMINER? One Br., J. K., just told me he would send you ten dollars as soon as he sells his wheat; and another here, I think, will do as much."

Since writing the foregoing, RANDOLPH E. LADD, of Springfield, Mass., has called on us, at our home, and encouraged us in our work by pledging, for himself, $5 per month, for six months, to sustain the EXAMINER. Thank the LORD for such tokens of interest in the Periodical which first spoke out on the question of immortality *only* through Christ, twenty years since, when none other looked on the question with any favor. For these years the EDITOR of this Magazine has never faltered in the life question, though often opposed by friends and foes: nor has he spared expense in the work, till his own funds were exhausted. Now, indeed, he is dependent on the aid, financially, of those who love the truths he has labored to develop and defend. The late disastrous state of business matters in the land, had compelled him to hold back from a regular issue; but moral aspects now seem to demand a new effort to send forth the work monthly, if not *weekly*. The responses will soon decide the matter. RUFUS

WENDELL, formerly of Albany, and late *Editor* of the *Crisis*, Boston, Mass., writes us, "In my judgment we cannot afford to let the EXAMINER die. The cause of truth demands its continuance as much *now* as heretofore. I have—as well as yourself—reason to *know* that a new interest has been awakened on the subject of life only through Christ."

Such are some of the encouraging indications calling for the renewal of our monthly issue. It should be remembered, however, that very few periodicals devoted to unpopular truths have ever been self-supporting. That is, the subscription price has failed to meet actual expenses. This is owing to the small number who are willing to subscribe for such periodicals. Somebody must always make sacrifices to put forward such truths. To what better use can those who have means, devote a portion of their substance than for such objects?

Hereafter, it is expected the EDITOR of the EXAMINER will be aided, each month, by articles from the pens of RUFUS WENDELL, JOSEPH T. CURRY, and others; so that a greater variety shall be presented in our Magazine than in times past.

This Periodical will continue to be a free medium of thought; but it must not be supposed every thing sent for insertion will find place in it; yet no communication will be excluded because the writer differs from the Editor. In these matters he must have some right of discrimination; but a free medium should never be closed against a correspondent simply because his views are adverse to those of the Editor. He may sometimes misjudge, as he is not infallible, and thereby do injustice to a correspondent. None, however, who have not had experience, can know the difficulties an Editor has to encounter in endeavoring to make a wise discrimination in the selection of matter, without leaving some to suppose their communications have not the attention to which they are entitled.

Will the friends of the EXAMINER let us know, *at once*, what are their views and feelings in relation to supporting it the coming year?

P.S. We send *this* number of the EXAMINER to the few who had accepted our offer to refund the fifty cents due them at the issue of our last, that they may *renew* their subscription if they desire: if not, please hand this copy to some person who may be induced to subscribe.

THE BIBLE EXAMINER.

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Invariably address, GEO. STORRS, *Box* 4658, *New-York*.

———:o:———

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1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression on any topics others have presented, but is designed to save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion is not to be construed as an approval by the EDITOR.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

FEBRUARY.

Vol. XIV. PUBLISHED MONTHLY. 1862.

BIBLE EXAMINER.

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Contents of the February Number.

1. JUDGMENT AND MERCY. By the Editor,..... 225
2. SADUCEEISM—A CRITICISM. By Francis Malcolm,..... 228
3. TO TELOS AND RETRIBUTION. By Rufus Wendell,.... 233
4. LIFE FROM THE DEAD: Or, Do the Holy Scriptures reveal a Future Life for the Unbeliever? J. T. Curry,..... 241
5. THE PRESENT AND FUTURE LIFE: Or, an Answer to an Inquiry relating to the use of *zoee—life*. By the Editor, 249
6. FULL GROWN SPIRITUALISM: Or, Rev. Mr. Hagany and Charles Wesley. By the Editor,..... 250
7. A STATEMENT AND REQUEST. By George Storrs,..... 252
8. PERILS OF THE HOUR,..... 253
9. BAPTISM OF THE HOLY SPIRIT,..... 255

BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. FEBRUARY, 1862. No. 8.

JUDGMENT AND MERCY.

JEHOVAH saith, Jer. 30: 23, 24, "Behold the whirlwind of the LORD goeth forth with fury, a continuing (or cutting) whirlwind: it shall fall with pain on the head of the wicked. The fierce anger of the LORD shall not return until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it." He adds—"At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people." Jer. 31: 1.

In the 25th chapter, Jeremiah was bid take the wine-cup of fury, and go forth with it unto the nations, beginning at Jerusalem, around which the whirlwind was sent, apparently enlarging its circle as it proceeded. On this subject Prof. WILSON speaks thus:

"It took in Pharaoh, king of Egypt, and all the mingled people, and all the kings of the land of Uz; and all the kings of the Philistines, and Ashkelon, and Azzar, and Akron, and the remnant of Ashdod; and, turning round to the south-east, it took in Edom, and Moab, and the children of Ammon; and, coming round again to the west, it took in 'all the kings of Tyre, and all the kings of Zidon, and the kings of the isles that are beyond the sea,' stretching out thus to the farthest west. And then, going round again to the south-east, and thence northward, 'to all the kings of the Medes,' it was said, 'And all the kings of the north, far and near, one with another; and all the kingdoms of the world which are upon the face of the earth; and the king of Sheshach shall drink after them.' And this was the command, 'Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.'—'Thus saith the Lord, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.' Much of this we know

to have taken place. Much of it happened in the open view of the world; and much of it is told merely by its effects; and this especially with regard to the kings of the north. Israel, or the remnant of the ten tribes, carried captive beyond Assyria, appear to have speedily freed themselves from the Assyrian yoke, and to have become peaceably located along the back of the Black Sea, and the banks of the Danube. Here, however, they were not allowed to remain. In the second century of the Christian era, the whirlwind above described, having reached the kings of the north far and near, a vast multitude of nations were set in motion. The movement seems principally to have occurred in the far east, and thence to have proceeded north-westward, which is the very order of the whirlwind beginning at Jerusalem. One nation was precipitated upon another: the Huns, for example, upon the Ostrogoths; and the Visigoths upon the Roman Empire: upon which, indeed, an immense number of other nations were at the same time thrown. The Vandals having passed over into Africa, and ransacked the Roman provinces there, whirled round therefrom, under Genseric, upon Rome itself, and stripped the very capitol for the sake of its covering. Even thus early this whirlwind fell with pain upon the head of 'the wicked.'

"A respite seemed to be given when the Gothic nations, who also had severely dealt with Rome and its provinces, became spiritually subject to Rome; when many of them became the chief props of ascendency. But has the anger of the LORD ceased? No: 'The fierce anger of the LORD shall not return until He have done:' an expression repeatedly referred to, both in the Old Testament prophecies and in Revelation; and referring to the accomplishment of judgment preparatory to the millennial reign, the clearing his heritage of all intruders: Ezek. xxxix: 8; Rev. xvi: 17; xxi: 6. It is here added, 'And until He have performed the intents of His heart.' These are His purposes of good towards His chosen people. It is here intimated that these words would long remain comparatively hidden; without being weighed and considered, as their importance demands: but it is promised that at length, 'In the latter days ye shall consider it.' We are now in the latter days. The time for consideration is our own time.

"Soon may the mighty thunderings of Israel, as praising the Lord for his goodness, and for his wonderful works unto the children of men, awaken to earnest consideration the long-slumbering Jew. Yea, may both soon unite in awaking the world with the thrilling acclaim, 'Alleluia! the Lord God omnipotent reigneth.'

"The words, 'Ye shall consider it,' may more particularly refer to the Jews, a people present with, or near to, the prophet; whereas the other house, 'All the families of Israel,' were then a people far off, and are spoken of in the third person thus,—'At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.'—Ammi. The house of Israel is that which is here spoken of. It does not necessarily include that of Judah; but the expression clearly indicates that the different families of Israel, whether of the escaped, or of those that were led captive, have, generally at least, come within the hearing of the Gospel; and put on the profession of being the Lord's people: which cannot in the latter days, be done, but as embracing Christianity."

In our last number we spoke largely of the Anglo-Saxons as the Israel of the Old Testament, and of the work God had assigned them. They had for centuries been tossed about by the whirlwind, but at length were brought out into the large place God had prepared for them. For a long period prior to this enlargement, the following prophecy had been in a process of fulfillment, *viz:*

"As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out: and I will bring you into the wilderness of the people, and there I will plead with you, saith the Lord GOD." *** "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will *purge out* from among you *the rebels*, and them that transgress against me: and I will bring them forth out of the country where they sojourn, and *they* shall not enter into the land of Israel."—Ezk. 20: 33–38.

Thus has God been disciplining "the lost tribes," as they are often called, till they were prepared for the great work of being His "battle axe and weapons of war," to "break in pieces the nations." The Rulers of the earth have long set themselves "against the LORD, and against His Anointed." Practically they have said, "Let us break their bands asunder, and cast away their cords from us." Despots of every name, civil and ecclesiastical, have ruled, *not* in the fear of God, but for their own self-aggrandizement. Expediency has been their guide, and compromises with sin, in various forms, that their selfish ends might be secured. Thus have they set at nought the counsel of God, to establish their own, till corruption has come

to its full, and God has taken in hand the final purging out of these rebels against humanity, that the people may possess that liberty which God designed for man as man. He is warning all despots, in Church and State, that unless they abandon the iniquitous practice of fattening themselves by the sacrifice of those over whom they have borne rule, He will "dash them in pieces like a potter's vessel." Let such despots read the second Psalm, and take warning. But they will not be warned, for they are madly bent on holding their power, in defiance of both God and man.

JEHOVAH'S "battle axe and weapons of war," however, are in His own hands; and He will surely "purge out the rebels," and "destroy them which corrupt the earth." That time seems to have come: the time of JEHOVAH'S judgment on all wicked rulers, but of mercy on those whom they have oppressed; for "He shall judge [vindicate] the poor of the people, He shall save the children of the needy, and *shall break in pieces the oppressors*." Psa. 72: 4. To this result, we think, "the whirlwind" is now tending, and will "fall with pain on the head of the wicked" oppressors, every where, till they shall be broken in pieces and scattered by the winds, no more to be found.—*Their* day of judgment has come; but a day of mercy to those people who have been outraged by them.

SADDUCEEISM.—A CRITICISM.

BY F. MALCOLM, CANADA WEST.

A PAMPHLET designated "SADDUCEEISM," purporting to be by "the Rev. J. P. WARREN," and issued by the Am. Tract Soc., accidentally fell in my way lately; and though all its arguments have been hundreds of times answered, and refuted, it may not be amiss to point to the very wonderful positions taken by its author in certain paragraphs, as evincing the felt difficulties which the defenders of "orthodoxy" have to contend with; the chief of these is, to find a definition of the important terms *life* and *death* that will comport with their theory; and though God himself has given a definition of the term death which one would think it impossible to mistake—though He has solemnly said, "if thou eatest, dying thou shalt die," and has in the sentence given an infallible commentary on the threatening, yet it is maintained that *man*—that is, the far better part of him—does not and cannot die. True, there is no denying that the body returns to dust, but the conscious being, the man proper, is destined to a different fate; instead of dying, he then commences life in earnest, either in conscious bliss or woe. "Speak of the literal death of that mysterious entity called the soul! As well speak of the death of the eternal God."

This author, after referring to certain statements of the opponents of his views, such as that death amounts to a total extinction of being, broadly asserts that death, in its true and proper import, does not mean "extinction of being," and he appeals to Webster, who defines death to be "that state of a being, animal or vegetable, but more particularly of an animal, in which there is a total and permanent cessation of all the vital functions;" and on this definition he remarks—"Observe, not the cessation of existence—but a cessation of certain functions." Webster does not say the cessation of *certain* functions, but "of *all the vital* functions." "No such word," says our author, "as annihilation." But it may be a question, when all the vital functions of a being have totally ceased, might not that being as well be annihilated? A great deal might be said about annihilation. Even admitting that not an atom ever was annihilated, might not a being, as a being, be viewed as annihilated when reduced to atoms, or when *all its vital functions* have ceased?

Again, the author of "Sadduceeism" remarks—"Death in the ordinary use of the most unlearned persons does not mean non-existence." To illustrate this he says, "Take the body itself; it dies; but is it not a body still?" Yes, but that is not the question: the question is, Has it life still? Has it consciousness still? He further asks, "Can you not see it, and feel it?" Certainly, it may be both seen and felt; but can it see or feel? that is the question. "Does it not," he asks, "give every sense the same evidence of existence as before?" That may be, at least for a little space; but what is become of *its senses?* Might they not as well be annihilated as be what they are? Pierce that body with any instrument you choose, puncture it all over, go as deep as you please, and say, Is not consciousness and sensibility perfectly extinct? Has not Webster's definition of death, viz., "*total cessation of all the vital functions*," been fully realized in that dead body?

But is it necessary to reason thus with a Rev'd author?—Truly such exhibitions of reasoning as we find here, sometimes tempt us to suspect that a total cessation of the reasoning faculty has actually taken place in the brain of such as exhibit

them. When our author asks, Is not that body though dead a body still? does he mean to persuade us that it is just what it was? or at least that no change of importance has taken place? But hark! who says, "Thou changest his countenance, and sendest him away"? Ah! Is this one of Job's opinions that are not to be heeded as God's declaration? (Sad. p. 24). But here and throughout, our author sets up a man of straw, and spends his strength demolishing him; we do not say either the body or its atoms are annihilated, but we contend, *death annihilates totally all the vital functions of the man*, so that as a man—as a living soul, he is extinct. It is true the body may be seen and felt for a short time at least after death; and if treated as an Egyptian mummy it may be preserved *as a body* for thousands of years, like unto them; yea, and like unto them it might as well be annihilated.

Again our author gives, page 18, what he conceives to be a statement of his opponents, *viz.*, The curse of the law was death; and death, say the advocates of this doctrine, was total extinction of being—now, Christ himself died on the cross, and the conclusion is therefore irresistible that he suffered "total extinction of being."

How much worse, we ask, is total extinction of being than to die on the cross? Our author appeals to Webster's definition of the term death, and we accept it, and hold it to be every whit as bad as "extinction of being;"—it is "total cessation of all the vital functions." Moreover, our author proceeds to say, "If Christ had a human soul, it must have died as other human souls die, with the body." It seems then, when the Scriptures tell us "Christ died," as they do very often, we must take care to understand that the body merely dies, and so with every human being. When we are told that Abraham died, we must understand that his body merely died, while at the same time we must sincerely believe that *the* Abraham—*i. e.*, all of him that is worth taking account of after death—*the* Abraham that believed God, and who is the father of all them that believe, is really in heaven, or Paradise, waiting to receive into his capacious bosom the souls of the faithful as soon as they are released from their clay tabernacle.

Well, it is admitted by our author that "Christ himself died on the cross;" of course he holds *his body* merely dead. But when the prophet says, "thou hast made *his soul* an offering for sin," does that mean *his body* merely? "He hath poured out *his soul* unto death." Does that mean his body merely? And when Christ, as recorded by the evangelist, says, "*My soul* is exceedingly sorrowful even unto death," did He mean *his body* merely? Let our author be informed that his explanation of Acts 2: 27-33 appears quite unsatisfactory. He concludes by saying, "Obviously the reference is to the body only of the Psalmist. Nothing whatever is affirmed of the soul in this passage."

It is passing strange that our author should have made such a reckless assertion in the face of the plain terms of the passage—"Thou wilt not leave *my soul in hell*." Where is the obvious reference to the body here? The truth is, neither the Psalmist nor the Apostle had any conception of man as two distinct entities; and the grand cause of the perplexity is, our author cannot view him in any other light. Though his Creator designated him *a living soul*, he cannot view him but as a body and a soul; and these distinct entities.

The author of Sadduceeism holds it to be "very revolting, the supposition that Jesus Christ passed into non-existence, so that during the three days prior to his resurrection, there was no Saviour in being." To me it appears no more revolting than to say, "He died on the cross." Will he not allow that the Eternal Father was able to manage the matter of the world's salvation during the three days in question? The affirmation, "*Christ himself died*," involves the conclusion that whatever constituted Christ died; or else the many passages that tell us "Christ died,"—"laid down his life," must be viewed as chargeable with something very like prevarication; and would not this be "revolting"? One of those he is pleased to call annihilationists, is found fault with by our author because he does not hesitate to say, "Christ's soul was not left in the grave: then it must have been in the grave, and *dead*. It did not die a spiritual death, for that would be dead in sin; it follows then, that it died a literal death." "If," says our author, "you revolt from this as impiety and blasphemy, then do not take such a position in regard to the meaning of the word death as compels you to it by the most direct and stringent necessity of logic."

Surely we need not hesitate to quote the language of prophets and apostles, neither to draw from it the only legitimate inferences that can be drawn; nor do we ever feel disposed to revolt at the conclusion that Christ died for our sins, and that He was buried, and that his *soul* was not left in the grave, but that he rose again the third day according to the Scriptures. Revolting, Mr. W.; did you really imagine it would appear to us revolting, the supposition that "Christ himself" actually died—laid down his life—gave himself a ransom for us? No; such language did not appear revolting to prophets nor apostles nor to Jesus Christ himself; nay, sir, it is our hope that "Christ loved us, and gave HIMSELF for us."

But it is the consideration of the non-existence of that perplexing entity the soul that stands out so horrible before your

bewildered gaze, though a few moments cool reflection might suffice to convince you there is really nothing more revolting in the term non-existence than in the term death; nay, if death be, as according to your creed, the commencement of eternal pains to a vast proportion of our race, then we might revolt from the horrid consideration, for that would be inexpressibly more revolting than any thing else that we can form any conception of.

Where have we authority for saying, the apostles meant the body only of Christ, when they say "Christ died"? There is not a sentence, word, nor syllable in all the New Testament that gives the shadow of a warrant for such a conclusion. Assuredly the sacred writers give no countenance to "dividing Christ," and serving us, so to speak, with the meaner part of him. If when the inspired penmen tell us "Christ died," they meant merely that his body died, undoubtedly they would have told us; but instead of specifying *the body* as the sole part of Christ that died, these writers actually specify *the soul*, as Is. 53 : 10, 12, &c., while they apparently ignore the body. It is obvious, however, they use the term soul in a sense quite different from that in which our author understands it; he understands it to represent that mysterious entity commonly viewed as the better part of man; while they use it to represent *the man* himself, the whole of him, as an indivisible existence.

The common phrase, "soft words, but hard arguments," is not characteristic of our author's effort. In not a few instances it would be far more applicable turned the other way; for his arguments are far softer than his words; his assertions at least are very strong. Witness the following, commencing p. 36.—"The Scriptures everywhere, and especially in the New Testament, employ language which necessarily and irresistibly implies that the spirit of man is a wholly distinct thing from his body, and that it has or may have an existence entirely separate from and independent of it."

Now if the spirit or soul of man is a wholly distinct thing from his body, and has an existence entirely separate from, and independent of it, why not view them, and treat them as two *wholly* and *entirely distinct*, *separate* and *independent* beings? According to this writer, Adam and his soul were as distinct, separate and independent beings as Adam and Noah were; or, if Mr. Warren's assertion be right, it may even be said that Mr. W. and his soul are as distinct, separate and independent beings as Mr. W. and his humble critic.

If then Adam and his soul were really as distinct, separate and independent beings as Adam and Noah were, or any other two beings that ever existed, why are they not viewed and treated as two beings, just as Adam and Noah were? It puzzles me beyond measure to see the propriety of viewing and treating two beings so perfectly distinct and independent, as in any respect one being. Why call that entirely distinct, separate and independent being, that Noah is supposed to have possessed, *the soul of Noah?* If it was really an independent being, and withal immortal, we may surely suppose it to have been endowed with such capacities as such "independent" intelligences are commonly supposed to possess; especially the power of choice, so that it might have chosen to be the co-partner of any other "independent" cotemporary. The question has sometimes been suggested to my mind, why is not the body sometimes spoken of as entirely distinct, separate from and independent of the soul? Ah! Death tells too glaringly the deception; and were it not that the soul at the death of the body, makes a somewhat hasty exit, its nakedness would soon be discovered.

"TO TELOS" AND "RETRIBUTION."

BY RUFUS WENDELL.

AN encouraging indication in regard to the growing prevalence of the doctrine of Life only in Christ, is found in the fact that its refutation has been attempted, recently, upon a somewhat elaborate scale. In the work called "Retribution" we have the result of this effort. That there is a vital disagreement between this work and the author's treatise on "Pauline Theology," has been abundantly demonstrated by extracts from the latter work published in the *Crisis* of Oct. 2, 1861, and from both publications in the EXAMINER for last month. If the author now sees this want of harmony, his mind has undergone a decided change since our last interview with him, for he then utterly denied that the two works contradict each other! This being his opinion of the matter, we cannot believe him favorably impressed with the suggestion that they should "be bound together and dedicated to Janus"! However this may be, we hope a perusal of the January number of this magazine has raised a doubt in his mind regarding the soundness of that interpretation of inspired words by which "justification" and damnation are confounded, and God's "FREE GIFT" is made to

come upon the majority of the human family in the shape of an unmitigated curse! As it is his purpose to modify his mathematical calculations before issuing another edition, we entreat him to consider well whether his mistakes in Scripture exegesis are not of far more serious importance, and, for that reason, entitled to his first attention.

The author of "Retribution" has stereotyped his own estimate of his performance, and proclaims in every number of the *Crisis* his conviction—based upon the "reception" which has been accorded to the book—that "it hits the nail on the head." A correspondent of the same paper, whose "fondest anticipations" have been more than met in the perusal of the pamphlet, is confident that the nail has been driven "so deep that its head will not present itself for another blow"! This belief of our western friend takes the *practical* form of a desire that "everybody" may "speedily purchase and read" the work, and "within the bounds of" his own "conference" he thinks there should be "*immediately*" scattered "over a thousand copies." We greatly mistake if this manifestation of zeal is not regarded with unmingled complacency by the author of "Retribution"; but if the extent of the *wound* is, in this case, to be inferred from the dimensions of the proposed *plaster*, one is perplexed how to understand the following remark of the *Crisis* correspondent: "Let not a minister be deaf to this solicitation, as the book so clearly negates the sentiments which our foes so often charge upon us, and which we as stoutly deny"! We are informed by this writer that "before reading" the book in question he "really formed a *high opinion* of it," and this was because "it had been spoken of in such high terms in the *Crisis*,"—a disclosure which, to be suitably appreciated, should be viewed in connection with the part which the author of "Retribution," himself performed in praising his book, before and after its publication, in the paper named. In only one of the two notices which he would account friendly, from pens other than his own, was it claimed that the book is a Scriptural presentation of "the doom of the ungodly." The adverse criticisms upon it which appeared in the editorial columns (then controlled by the writer of this article) elicited responses which, if published, might throw light upon the condition of doctrinal sentiment which seems to render the extensive circulation of the pamphlet a matter of so much urgency.

thus much—too much, perhaps—in a general way. Hereafter we shall have to do, mainly, with the doctrines inculcated in "Retribution" and the arguments brought to their support. Its author justly observes, in his "Preface," that—"we are not to rest upon assertions, but upon facts, and the question is not who *says* he is right, but who *proves* it." If the view against which his effort is directed has hitherto rested upon a "system of reckless and unrestrained critical license" and been the occasion of "an avalanche of quibbles, sophistries, and conceits," his book—whether as an example to be *imitated* or *shunned* we need not say—has taught us "a more excellent way," and it shall be the aim of his opponents, in the future, to make their part of the controversy "an *investigation* indeed." Any improvement that may appear in this direction we hope will be duly regarded by him.

We invite the reader's attention to an argument in "Retribution"—pp. 61–63—founded in part upon the two Greek words placed at the head of this article—"TO TELOS." These words, translated "*the end*" in 1 Cor. 15: 24, are supposed by our author to designate *the wicked dead*, who, it is claimed, are included in the declaration of the 22d verse—"in Christ shall all be made alive." Let it once be assumed that the last "*all*" in verse 22 has an unrestricted application, and that the phrase "*every man*" in verse 23 is equally extensive, and it becomes imperative—if we reject the Universalist interpretation—that the unholy dead, as a class, shall be somewhere found in the connection. The attentive reader of the apostle's argument will not fail to see this necessity. It was evidently felt by the author of "Retribution," and he has not shrunk from the difficult task. His method of meeting the exigency has not, we believe, the sanction of a single writer who advocates the literal destruction of the finally impenitent, and we look upon his argument on this point as a pioneer undertaking. Let us see whether or not it has been a successful one.

1. Our author, referring to the expression "*in* Christ" (v. 22), says, "it may be properly rendered, BY Christ." He produces no warrant for this changed rendering, and we must bear in mind that "the question is not who *says* he is right, but who *proves* it." His cause evidently requires that the "*in*" of verse 22 should be *out* of it, and so, because the Greek preposition

"EN" may sometimes properly be rendered "*by*," this rendering is thrust into the text as if by an unquestionable right. But we demur. The Greek preposition for "*by*" in verse 21 is "DIA," and for "*in*" in the verse following it is "EN." It would have been well for the author of "Retribution" to state these significant facts. It has pleased the Holy Spirit to employ different Greek prepositions in these two verses, and we are immovably settled in the conviction that our translators have been faithful to the truth in permitting this distinction to appear in the common version. That death comes *by* Adam and life *by* Christ, is taught in the 21st verse; but *why* Adam is the cause of death, and Christ the cause of life, is not unfolded until we reach the 22d verse. There we learn that, in the words of Dr. HODGE—"We die *by means of* Adam, because we are *in* Adam; and we live *by means of* Christ, because we are *in* Christ. Union with Adam is the cause of death; union with Christ is the cause of life." Much more might be said here, but we leave the point and proceed.

2. That the reader may be fully in possession of the argument on "TO TELOS," in "Retribution," we present the following extract from the work:—

"The first Adam causes death, the second Adam cures it. Men all die by Adam's sin; saints, sinners, infants and all, without any regard to their personal conduct. *As* in, or BY, Adam ALL *die*, even so by Christ *shall* ALL be made alive; and this without any regard to their personal guilt or righteousness. The expression '*in* Christ,' signifies, as it may be properly rendered, BY Christ. By Adam all die, *by* Christ all are to be *made* ALIVE. And this includes 'EVERY MAN.' They are, however, to be raised in certain 'TAGMATI,' *bands, regiments*, or *divisions*, like soldiers, each under their standards. The word '*Tagmati*' is used in the Old Testament, by the LXX., to designate the standards of the different tribes of Israel, Numb. 2: 2, 3, 10, 17, 18, 25, 31, 34, &c. The vast multitude of the dead are here distributed into *three* 'TAGMATI,' or bands. *First:* the 'APARCHE,' Christ, the beginning, or first-fruits. He leads the host, and so comes forth as the *first* band, at his resurrection. *Second:* 'HOI CHRISTOU;' 'they that are Christ's;' these are to appear as the *second* band, 'at his coming.' *Third:* then 'TO TELOS,' *the* END, the last portion of the army. 'To telos' does not signify 'the end of the age,' or *world*, as many suppose, SUNTELEIA TOU AIONOS, an entirely different phrase, being

used in the Gospels to express that fact. But 'TO TELOS' seems here like *tagmati*, to have a *military* application, which is very apposite in this passage, as Paul had just been using a military phrase which he uses no where else in the New Testament. The word '*telos*' is defined by the learned Dr. Wahl. 'Collective: *ultima pars, ultimi*, 1 Cor. 15: 24; EITA TO TELOS, *ultima mortuorum pars*.' The last part, the last, in 1 Cor. 15, 24, (the passage under notice,) '*The last part of the dead*.' The learned Dr. Bretschneider, in his Greek Lexicon of the New Testament, defines the word as meaning in *this* passage, '*Ultimi, reliqui homines*—the *last* or *rest of mankind*."

Upon the foregoing we observe, (1.) We are not convinced that "TAGMATI," in 1 Cor. 15: 23, has "a *military* application." The use of the word "by the LXX" more than three centuries before Paul wrote does not *prove* it, as they were uninspired men. If the word had another signification in the apostle's day, he *may* have employed it in that other sense. At this point we cite Dr. HODGE as authority. In commenting upon this verse he observes:

"In his own *order*. The word TAGMA is properly a concrete term, meaning *a band*, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies; first Christ, then his people, then the rest of mankind."

So far the author of "Retribution" is sustained; but let us hear Dr. HODGE further. He continues:

"But the word is used by later writers, as Clemens in his Epistle to the Corinthians I. 37 and 41, in the sense of TAXIS, *order of succession*. And this best suits the context, for Christ is not a band. All that Paul teaches is, that, although the resurrection of Christ secures that of his people, the two events are not contemporaneous. First Christ, then those who are Christ's. There is no intimation of any further division or separation in time in the process of the resurrection. The resurrection of the people of Christ is to take place *at his coming*, 1 Thess. 3: 13. 4: 14–19."

In view of the foregoing *we* cannot, without farther light, believe that Paul used "TAGMATI" in a "*military*" sense, though to concede that he did so does not at all require the admission that the wicked dead will live again. There is force, we think, in the observation—"Christ is not a band."

(2.) The phrase "TO TELOS" is exhibited in "Retribution" in

a manner well calculated to mislead the large majority of readers. The author *professes* to tell us what it "does not signify" and then gives two learned Doctors in support of *his* application of the phrase in 1 Cor. 15 : 24. If he had informed his readers that "TELOS" occurs 42 times in the Greek Testament, and that, except in *one* of these instances, neither himself, Wahl, Bretschneider, nor any other learned man, pretends to give it a "military" sense at all, (as he admits Paul does not in any other instance,) or supposes it to refer to "*the last part of the dead*" or "the *last* or *rest of mankind*,"—they might be more cautious than they otherwise will be in receiving the construction the word is made by him to bear in the text under consideration. An inspection of all the passages where "TELOS" occurs would convince most readers, we think, that it has in this passage the sense of "*termination*," which is Greenfield's first definition of the word. We think "Mr. D. N. Lord," by whom the author of "Retribution" is sustained in his view of "TO TELOS," would not have thought of appealing to "Homer" and "Herodotus," if he had not believed that "one of the bands must of necessity consist of those who are not Christ's." The sense given to "TELOS" by the author of "Retribution" ALBERT BARNES pronounces "*a forced and improbable interpretation.*" Mr. B. says—"The word denotes properly a limit, termination, completion of any thing." Paul uses the word in question nineteen times.

(3.) Having briefly noticed the sense given to the phrase "TO TELOS" in "Retribution," we come now to consider what, according to our author, it "does not signify." His statement is as follows: "'To telos' does not signify 'the end of the age,' or *world*, as many suppose, SUNTELEIA TOU AIONOS, an entirely different phrase being used in the Gospels to express that fact." Concerning this proposition we propose two inquiries: Is it *true?* Is it *honest?*

The Greek word "*sunteleia*" occurs six times in the New Testament, (Matt. 13 : 39, 40, 49 ; 24 : 3 ; 28 : 20 ; Heb. 9 : 26,) and is uniformly rendered "*end*" in our version. The word is employed in the inquiry of the disciples, (Matt. 24 : 3,)—"What shall be the sign of thy coming, and of the END (*sunteleia*) of the world?" Now the statement put forth in "Retribution" would lead us to expect that our Lord, if he made any

reply to this inquiry relative to the "END of the world," would have used the word SUNTELEIA. On examination of the chapter we find that he did talk about "*the end*." In verse 6 he says—"*the end* is not yet;" in verse 13 he says—"he that shall endure unto *the end*, the same shall be saved;" verse 14 declares—"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall *the end* come." So much for the English version. *Three times* the Saviour speaks of "*the end*." Let us now turn to the original and see by what Greek words "that fact" is "expressed." Well in the 6th verse we find the phrase to be "TO TELOS"! In the 13th verse we find it to be "EIS TELOS"!! and in the 14th verse it is "TO TELOS"!!! If this exhibition of the *facts* in the case shall create distrust as to our author's scholarly accuracy, he will have an opportunity to redeem his reputation in his next work, so long announced as forthcoming. The time he consumes in "preparing" it justifies the hope that, if he has not a bad cause to defend, the "lengthy and critical discussions" which it will contain will not be marred by such blunders as we here expose. On page 72 of "Retribution" the author observes: "It is neither my duty, my desire, or my purpose, to undertake the refutation of all the errors which mistaken or perverted men have introduced among the humble seekers after divine truth." We waive all criticism on the palpable arrogance of this remark, but venture to suggest that the pamphlet in which it occurs affords an excellent field for the display of his rare powers of "refutation," and that it is not quite apparent to us how he can shield himself from the responsibility of "undertaking" the work. In doing this, aided by the suggestions contained in the EXAMINER, he might discover "quibbles, sophistries, and conceits" that would minister less to his oracular pretentions than to "humbleness of mind."

But we have proposed another question, and notwithstanding its delicacy, we feel compelled to refer to it. We have seen that the position in "Retribution" upon which we are commenting, is *not true*. We now ask, Is it *honest?* The charity that "thinketh no evil" does not require us to lose sight of several facts. The author of "Retribution" owns a library of rare value—possesses unusual facilities for Bible investigations of every sort—and his writings abound in references to the

Hebrew and Greek originals and the various versions of the same. We believe he is accustomed to consult the Englishman's Greek Concordance. If he has examined it with reference to the use of "TELOS," we do not see how he could have failed to discover that what he says "many suppose" to be its signification *is* its signification in some texts. If he *has* discovered this, we are not responsible for the unpleasant inference which his statement in "Retribution" suggests. "Just so," says one, "but you have no right to assume that he had made the discovery when he published *Retribution*." Pause a moment, dear friend! The title page of "Retribution" makes its author known as the "author of" five other works, with an "etc." added. One of these works is "Reasons for my Hope." In this work the author presents his reasons "for anticipating the speedy realization of" his "blessed hope," and on page 79 he employs this language: "Our Saviour, when his disciples enquired of him what should be the sign of his coming and of the consummation of the age, in the course of his answer said, 'And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.' Matt. 24: 14." This proves that the author of "Reasons for My Hope" believes that "TO TELOS" in Matt. 24: 14 means the same thing as "the consummation of the age" in the 3d verse, where he says the original "phrase" is "SUNTELEIA TOU AIONOS." Twenty pages are occupied in illustrating the "marked accomplishment" of the work predicted by our Lord, and then the author asks, "And is not the *end* at hand?" Of course he means "*the end*" which Jesus declared should "come," but again *we* say that event is "TO TELOS" in the Greek.

To conclude: if the assertion in "Retribution" was designed to be an *honest* one, we trust the author will see the self-imposed necessity of rendering an explanation to the public in regard to his contradictory utterances. If "the object contemplated" in sending out this work was "earnest practical admonition," as is claimed, the inconsistencies we have pointed out seem illy adapted to such a purpose. The author of "Retribution" has free access to the paper which advertises his publications, and we should be most happy to discover that his anxiety to find purchasers for his last production is equalled by a desire to counteract, as far as may be, the false teachings which it inculcates. Near the close of his treatise he says: "I am convinced

that fidelity to God, and Christ, and truth, demand that I should now speak." He does not tell us how much longer this conviction would probably have slumbered, notwithstanding the "importunities" of "many preachers," had he not "been told by opponents" that he "*dare not* publish (his) work;" but we give it as our deliberate opinion that he would to this day have "kept the MSS. in (his) drawer" had not the editorship of the *Crisis* been conferred upon an individual who could not be expected to regard with much tenderness the narrow, proscriptive policy which, on this buestion of Life from the Dead, *he* favored with invincible, if not commendable, tenacity! The references found on the last page of "Retribution" are by no means our only reason for this conclusion. But we care not at present to revive reminiscences in this direction, except to remark that no number of articles, by our author, on "The Free Pottage" will avail to satisfy right-minded men that the doctrine of Life only in Christ is a "wild gourd," to the exclusion of which from our "religious journals" their conductors should devote especial vigilance. The tendency to this feeling, in *any* person, should be permanently cured by a perusal of "Pauline Theology."

NOTE.—"Retribution" was written in 1857 and published in 1861; "Reasons for My Hope" was written in 1859 and published in 1860. The reader will see the bearing of this fact.

R. W.

LIFE FROM THE DEAD:

OR, DO THE HOLY SCRIPTURES REVEAL A FUTURE LIFE FOR THE UNBELIEVER?

BY JOSEPH T. CURRY.

"If death signified merely the *being dead*, then, since death has passed upon *all men*, all must *remain dead*, and so neither righteous or wicked could be raised."—RETRIBUTION, p. 77.

THE foregoing sentence is elliptical. The author's main idea is not expressed. We are not surprised at its omission, because its plain statement would be diametrically opposed to the main argument of the book, found on page 59, and to which we paid

attention in our former article. We are aware that the mere exposure of a person's self-contradictions does not prove his *theory* to be erroneous. But it *does* show that he is not master of his own position. A person that does not understand *himself* is not likely to enlighten others; and if those who place confidence in him as a safe guide, discover that he is deficient in that clearness of conception which should distinguish a prominent upholder and defender of a religious tenet, they will naturally be led to an examination of their position and course, lest they should ultimately make the disagreeable discovery of the incompetency and unavailability of the chief working member in a concern having for its object the propagation of truth, and in which they had submitted to hold the position of silent partners to the enslavement of the God-given faculty of reason, and to the detriment of the common weal. It ought to be kept in remembrance by all truth seekers, that, although we cannot make correctness of *opinion* a standard requirement in polemics, we have a right to demand *self-consistency;* and that right should be stringently asserted in the case of every one, who, like the author of "Retribution" professes to "PROVE" that "he is right." [See Preface to "Retribution."]

In our former article we endeavored to show that "Retribution" contradicts "Pauline Theology." It is our present purpose to array "Retribution" against "Retribution." Like the cat spoken of in Hibernian fable, it has accomplished the extraordinary feat of swallowing *itself*. And we commence with the extract at the head of this article.

The *omitted*, or rather the *implied* idea already spoken of is this: *The death penalty is not remitted.* A very slight examination of the passage will convince any one that the sentence has *no* meaning, unless with this qualification. If the death penalty is remitted *none* can "*remain dead.*" All mankind must be made alive from that death, *no matter what it signifies*, or what its nature. "If death signified merely the being dead," and if the death penalty is never remitted, "*then*, since death has passed upon all men, all must remain dead," unless some other provision is made, such, for instance, as that transcendently glorious scheme which confers *a new nature* on the perishing ones. But, if the death penalty *is* remitted, then our author's proposition is destitute of meaning. Thus, we are driven to the following alternative: The death penalty *is* remitted, and the author talks without any meaning; or, the death penalty is *not* remitted, in which case we have the succeeding flat contradiction.

The death *penalty* is remitted.	The death *penalty is* not remitted.
"God sent his Son into the world, and his obedience *procures to all who died, remission and reseue from that death.*" p. 59.	"If death signified merely the being dead, then, since death has passed upon all men, *all must remain dead*, and so neither righteous or wicked could be raised." p. 77.

Another contradiction. Our author knows that the Scriptures positively deny "life" to the wicked, (See John 3 : 36 ; 5 : 40 ; 6 : 53 ; 11 : 25 ; 20 : 31 ; 1 John 5 : 12 ; and other places,) and so he institutes an essential difference between "life" and "alive." See page 126. "The wicked dead do not come forth *to life*, they come forth *to death*, but they are yet *alive.*" That is, it is one thing to *come to life*, and quite another, to *become alive!* This may do very well to save a theory, but we call it a distinction without a difference. Our author's illustration of two men coming out of prison would do well enough if it was applicable to the case. But such an illustration is not allowable by any rule of argument, because it involves the very question in dispute, *viz:* the literal resurrection of the wicked dead. We deny the escape of the wicked from their "prison." Let our opponents first prove that they *do* come out, and then they may offer illustrations to show *how* they come out. It is clear to us that if a dead man *becomes alive*, he *comes to life.* We regard the two expressions as synonymous. If we are not correct, then how about Ezek. 18 : 27. "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul *alive.*" According to our author, he might still fail of "life." But the distinction does not help in the following case.

"God sent his Son into the world, and his obedience procures to all who died, ** the free gift of 'justification of *life.*'" p. 59.	"Such persons fail to comprehend the difference between the dead coming forth *alive*, and their coming forth *to life.* It is true the wicked dead do not come forth *to life.*" p. 126.

On one side we have "life" granted to *all* mankind, on the other "life" is denied to *a portion*. Happily, there is a way of escape. Prepositions to the rescue! "Of" is not "to." "*Of* life" is not "*to* life." But just here a passage of Scripture presents itself which our author will hardly question. "The smoke of their torment ascendeth for ever and ever," is not more conclusive to the thoughtless believer in eternal misery than is "Marvel not at this" to our champion. In John 5: 28, 29, we learn that "they that have done good shall come forth unto the resurrection of life." How now? The Scripture declares that *the righteous* will come forth to "the resurrection of life," but our author says that *all mankind* come forth to "justification of life." It now remains for him to prove that a man can have "justification" without a "resurrection," and then he will escape the Scylla of one contradiction to be absorbed by the Charybdis of another, for on page 60, he defines "justification of life" by the phrase "a restoration to temporal existence" which could scarcely be accomplished without a "resurrection."

Doubtless some have queried why "Retribution" was issued in two parts. It can be explained. It will be noticed that one side of the contradiction in each of the foregoing cases is found on page 59, in the *first* part, and the other side on pages 77 and and 126, in the *second* part. Some of our readers have also observed in our author's Book List, published weekly in the "Crisis," his modest assertion that "Retribution" has "hit the nail on the head." And an innocent admirer, filled with irrepressible enthusiasm, echoes the classical sentiment in declaring "the nail is driven so deep that its head will not present itself for another blow." How easily men are blinded by their wishes! Mistaken author! He has *missed* the nail altogether, and merely "beat the air." But we do not wonder he thinks he has hit it. He judges by the condition of his hammer. As he poised his wooden instrument for the stroke, it caught sight of the nail of truth, and was so terrified by the thought of a collision, that it shivered in two as it fell. Nothing daunted, the workman has united the pieces together, but alas! they are not one; they bear distinctive marks. The first part or piece is labeled: Death penalty remitted, and life to the wicked. Second part or piece, Death penalty *not* remitted, and *no* life to the wicked.

Contradiction No. 3. One text cited by the believers in "No life out of Christ" gives our author considerable trouble. Seventeen labored pages are devoted to its manipulation. But, to slightly alter his own language on page 74, "All endeavors to dispose of it leave it as it was, a definite and positive statement of a solemn, important, and inevitable fact." "Dead, they shall not live; deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26: 14. We shall not, at present, review our author's argument, but simply call attention to a portion of it on page 114. The paragraph commencing, "On the other hand," in connection with the following one which ends on page 115, plainly teaches *two* consecutive resurrections; a "first resurrection" at the coming of the Lord, and a second resurrection, "a resurrection to condemnation" at a posterior period. This agrees with the popular Advent view. It is not a matter of surprise that our author should advocate it. He is the Editor, Prefacer, Publisher, and Advertiser of an excellent work called "The Voice of the Church," which ably promulges the same doctrine. But he is so fond of fighting himself that he sets himself square *against* this theory in other parts of his book. Cleopatra-like, he dissolves the jewel of consistency in the goblet of his enmity to what he styles, in the fulness of his ignorance, "an avalanche of quibbles, sophistries, and conceits."

Page 23. After quoting Dan. 12: 1–3, he says, "In this passage we have a plain prediction of the coming forth of '*many*' or literally 'MULTITUDES' that *sleep* in the dust of the earth. And two classes are clearly distinguished as coming forth. One class come forth to everlasting life, to shine as the brightness of the firmament, and as the stars forever and ever; while the other class come forth to shame, to conscious confusion, and to eternal contempt and abhorrence."

In the above extract we have the righteous and wicked coming forth *at the same time*. A reference to pages 138–142 will remove any doubt that this is the author's meaning. Now, is not this admirable? No veteran pettifogger, experienced in the art of making "the worse appear the better reason," could work it better. Does our knight see the grim-visaged heresy of "No life to the wicked" stalk forth? Instantly he dons his *front*

armor of a *simultaneous* resurrection. The fight begins. Suddenly his antagonist draws the lance Isa. 26 : 14 and levels it. He foresees that this will penetrate his armor. What is to be done? Not to be defeated, he hastily retires and puts on a *hinder* armor of *two* resurrections. And when Isa. 26 : 14 comes, he repels it by turning his back. It is a repetition of the anecdote of the little boy and the organ-grinder who had a mimic gallery of statues attached to his instrument. Boy.—"Mr. Organ-grinder, which is Napolean and which the Duke of Wellington?" Organ-grinder.—"Oh! which you please, my little friend, you pay the money." So some unsophisticated reader of "Retribution" might inquire, "Mr. Author, am I to believe in a general resurrection of all who died, or in two distinct ones?" *Ans.* "Suit yourself, my friend, my book teaches both theories."

But let us turn from our author's incongruities to a more serious matter. "Retribution," from beginning to end, is a tissue of misrepresentations. It constantly teaches the reader that they who deny life to the wicked *do not believe in a judgment;* that they oppose the doctrine of *future retribution.* The foundation for this charge is as fictitious as the story which introduces the book. (A fit introduction!) We believe in a judgment; not, however, in *our author's idea* of judgment; that would force us back into the eternal torment dogma. Still less could we agree with his *statements* concerning the judgment; indeed, he contradicts himself on this point as he does on others. On page 12, he says—

"The day of judgment and the investigations of that day, are not to inform the Almighty of man's deserts, but rather to publicly exhibit to the world that which was already written in God's book, so that justice may not only be *actual* but also *visible* and apparent to all mankind." And on page 53, "Now many facts are hidden in the dark, and motives, those purposes of heart which give quality to moral action, are concealed from our gaze. But 'when the Lord comes,' he shall bring to light the hidden things of darkness, and manifest the counsels of the heart, the secret purposes of the soul, and then shall every man have his proper meed of praise or of blame at the hand of God."

According to the above, all "the counsels of the heart," all "the secret purposes of the soul" of every human being are to be "publicly exhibited" to "all mankind." Let the statement be

clearly understood. "The investigations of that day" are not simply to bring before every individual *his own* misdeeds alone, but also the misdeeds of *every other* individual, "so that justice may not only be *actual,*" as it will be whether men are acquainted with the facts or not, "but also *visible* and *apparent* to *all mankind.*" This is in consonance with the statement of the EDITOR of the EXAMINER, March, 1861. "The general notion of the judgment is, that of a great assize or court, at which the entire race of Adam are to be assembled in one vast concourse, and that each individual case is then and there to be examined, and all the thoughts of his heart, actions of his life, words of his lips, as well as the motives which have governed him, are to pass in review, and his case to be decided upon the evidence then appearing, after which the sentence is to be pronounced, and the execution to follow."

If the judgment at the coming of Christ is to be conducted according to this plan, it is evident that no *two* cases can be tried at one and the same time. For finite minds can not be occupied by more than one case at a time. And our author's suggestion on page 134, that "Men may be judged by *classes,* all of a class together," avails nothing, as there are probably no two individuals who are alike in character and deed. And thus the objection offered by the EDITOR of the EXAMINER to the entire theory is valid. To use his own words, "The *time* necessary to an examination of each individual case, in the formal manner expressed or implied in the common theory, is an insuperable objection to it." *Millions* of years would be expended in such an investigation.

Again. The *space* that would be occupied by such a multitude forces upon us another difficulty. Our "mathematical" author "once calculated that they all could stand within about seventy-five miles of a given point, or within a circle one hundred and fifty miles in diameter." (p. 138.) We will not spend time in trying to discover a defect in his calculation, for if we found an error it would not affect his *argument,* and we trust we have charity enough to allow that a man may make a "mathematical blunder" without injury to his Christian character, or invalidating his reputation as a "religious teacher." If a person were examined according to the supposed theory he would be

seventy-five miles distant from the periphery of the "circle." We ask, How are the people to *see* so far? Surely if "justice" is to be "visible" to "all mankind," it will be necessary for them to *see* the criminal. If not, how are they to know *who* is being judged?

We would also ask, How are "all mankind" to *hear* the criminal "plead guilty?" Our author says, on page 135, "All will plead guilty who are guilty." But *this* assertion does away with *a trial*. We do not *try* people if they "plead guilty." Our author says, on the same page, "As God can hear a million prayers at once, so he can condemn a million sinners at once." True; but our author forgets he has already said that "The day of judgment and the investigations of that day, are *not* to inform *the Almighty* of man's deserts, but rather to *publicly* exhibit *to the world* that which was already written in God's book, so that justice may not only be actual but also *visible* and *apparent* to *all mankind*." Hence, the question is not whether "*God* can hear, but whether "all mankind" "can hear"? Not whether "God can condemn a million sinners at once," but whether "all mankind" can?

Our author goes on, p. 135: "It has been stated by persons who were drowning, or falling from a precipice, that the acts of their whole lives would flash upon their minds in a moment of time. And if such a review could be taken by finite men, how much more by the infinite God!"

Very true, our author; but you are not hitting the "nail." The "review," according to what you have said, is to "be taken by *finite man*" of the "facts," "motives," "purposes of heart," in every individual *case*.

We have thus briefly shown some of the difficulties in the way of our author's theory of judgment. It is evident that his own ideas of the judgment are crude and unsatisfactory. And yet he charges those who oppose *his view* of the judgment with "*disputing, perverting*, and *denying* the doctrine of eternal judgment." The accusation is as false as the other which we have mentioned, *viz*: that we deny a *future retribution*. We believe "the wrath of God," which is *death*, "ABIDETH" eternally and irrevocably on every one who "believeth not the Son." We believe the wicked are "punished with everlasting *destruction*."

We believe "he that soweth to his flesh shall *of the flesh* reap *corruption*." We believe "man that is in honor, and understandeth not, is like the beasts that *perish*;" that all the wicked "as natural brute beasts, made to be taken and destroyed, shall *utterly perish* in *their own corruption*;" and we pray God to forgive those who charge us with denying a "*retribution to the ungodly*." (Page 134.) More anon.

LIFE: PRESENT AND FUTURE.

A friend writes us as follows:—

"There is one point in the discussion of the 'life in Christ' question which I have never seen brought out on your side of the question, and it is quite a point with the advocates of two deaths. I thought I would suggest it that you may, if you think it worth while, notice it in the EXAMINER.

"I allude to the position which some take, that the *zoee*—life—has reference, almost exclusively, to future eternal life of the saints, or to the principle of eternal life which believers have here and which will be consummated in the future life; and therefore such passages as John 3: 36, 'He that believeth on the Son hath everlasting life, (*zoee*); and he that believeth not the Son shall not see life,' (*zoee*), simply mean that, so far as the wicked are concerned, *they* shall not see the *zoee* life: they, not having the principle of eternal life here, shall not have eternal life hereafter: but that they will be raised to this mortal life, as was the widow's son at Nain; the ruler's daughter; Lazarus, &c., who were raised to this mortal life and died the second time, though of course they do not claim that these persons died the second death."

In reply to the objection that "*zoee*—life—has reference almost exclusively to future eternal life of the saints," &c., we remark, that *zoee* of itself determines nothing as to the enduring nature of the life. In the first place, the word is used in relation to this present life. Take for example 1 Tim. 4: 8, "Having promise of the life—*zoee*—that *now is*, and of that which is to come." This is clear and decisive. Again, the rich man, Luke 16: 25, was told "thou in thy life—*zoee*—time receivedst thy good things," &c.

These examples are sufficient to show, the word has the gen-

eral sense of *life*, without defining the durability of that life.—Besides, if it did define the life as ever during, why is it so often accompanied, in speaking of the future, by the words *eternal*, *everlasting*, and *endless*. These words, defining duration, are entirely superfluous and out of place, if *zoee* has the sense of endless life in itself. The fact is, it has no such sense: it means simply *life*, leaving the connection to show whether it relates to "*the life that now is*," or "that to come."

But if we were to grant the advocates of the re-living of the wicked dead that *zoee* almost exclusively relates to the "future eternal life of the saints," they gain nothing: for, on their own showing, the wicked are excluded from *zoee*; and they cannot produce a single text that saith they shall have *psuchee*—*life*. from the dead: besides, the Saviour saith, "Whosoever will save his life—*psucheen*—shall lose it: and whosoever will lose his life—*psucheen*—for my sake shall find it." "Find" *what?* Is it not *psucheen?* But what follows as an inevitable conclusion? Is it not—The others shall *not* "find *psucheen*"? and, therefore, find no life at all; our opponents admitting they will not attain to the *zoee*; and Jesus clearly stating they will *not* "find" the *psucheen* they sought "to save."

Thus the question seems to be settled, there is no future life, either *zoee* or *psuchee*, for the wicked dead. They sowed to the flesh, and of the flesh reaped corruption, and "utterly perished in their own corruption," "like natural brute beasts." See 2 Peter 2: 12. "The wages of sin is *death*." Let that be remembered: it is not deaths: no, it "is death": a single and irrevocable extinction of life.

FULL GROWN SPIRITUALISM.

WHAT perfect harmony exists in the theory of modern spiritualism, or "spirit-rapping," and the Christian believers in the immortality of the soul. We will illustrate this by an extract from a communication in *The Methodist*, of this city, Dec. 28, by Rev. J. B. HAGANY, on the life and death of Mehetabel Wesley, sister of John and Charles Wesley. Mr. Hagany says—

"A few days after her decease, Charles wrote to his wife, saying—'Last Monday I followed our *happy sister* to her grave.' Some time between her death and burial, he preached her funeral sermon, from the well-chosen words—'Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' During the hour of the discourse, he says, '*I had sweet fellowship with her.*'

"Not a doubt of it!" says Mr. Hagany, "say what ye will, ye fools and blind, ye gross earthlings, who vainly think that the grave takes all; or, which is kindred to it, that the blessed cannot whisper their sympathies and loves through walls of flesh!"

Do we need to say, here is the very essence of modern spirit-rapping! Who "the fools and blind" are, God will judge; and His judgment will be a righteous one. After such sentiments as those uttered by Chas. Wesley, and indorsed by Mr. Hagany, how can he censure those who claim they are spiritualists, and hold "fellowship" with the dead? No wonder the *Christian Intelligencer* put the Spiritualists in his catalogue as a part of "the Christian church," in its article on "Everlasting Punishment." The wonder is that it should put the "Annihilationists"—as it has done—in the same church. What! put "fools and blind" in the "Christian church"! Pardon us. For the moment we had forgotten Paul said—"Ye suffer *fools* gladly, seeing ye yourselves are wise"!

But we are not quite done with Mr. Hagany's account of Charles Wesley, his dead sister, and Mr. H.'s indorsement.

Charles says, "I followed our *happy sister* to her grave."—Before that, however, in preaching "her funeral sermon," he says, "I had sweet fellowship with her." Now Mr. Hagany pronounces those "fools and blind" who "think the grave takes all." But, Charles Wesley said, he followed his "*happy sister* to her grave." Was that true? Did that *sister* go into the grave who had previously been *happy?* If so, did not "the grave take all"? or, did her brother speak falsely when he spoke in that manner? Mr. Wesley's "sweet fellowship with her" was *before* he "followed" her "to her grave." It was then, if at all, that she "whispered" her "sympathies and loves through walls of flesh"! Why then did her brother put his "happy sister" in "the grave"! Or, could she whisper just as well when in the grave as out of it? Mr. Hagany does not tell

us whether she whispered any more after "the grave" took her; and there is something revolting in the idea of putting her in the grave while she could "whisper." We confess Mr. Hagany's theology, in this matter, looks *foolish;* but we dare not call him a "fool and blind" lest we might "fall into the condemnation of the devil," and so be in "danger of the fire of gehenna."

"In death there is no remembrance of Thee: in *sheol* who shall give Thee thanks?" Psa. 6 : 5. "Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Psa. 88 : 12. "The dead praise not the LORD." Psa. 115 : 17. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146 : 4.—"The dead know not anything." "There is *no knowledge* in sheol." Eccl. 9 : 5, 10. "For sheol cannot praise Thee; death cannot celebrate Thee." Isa. 38 : 18.

When Mr. Hagany has digested this inspired testimony, he can be furnished with any amount more of like character; and "fools and blind" may be found to make a large catalogue of Scripture worthies, who had not been corrupted by the traditions of men. Men who believed and taught that the resurrection from the dead, "at the last day," was *the hope* of the Gospel: and not the fancy of "peeping, muttering, and *whispering*" of the dead ones. Such corruptions of the word of God were reserved for more modern times, and have made void the counsel of God relating to the resurrection when "the Lord himself shall descend from heaven."

A STATEMENT AND A REQUEST:

SOME time about ten years since, I preached on the Judgment. That discourse was first published in the BIBLE EXAMINER, July, 1853, and was republished by request, in this magazine, in March, 1861. I stated in that discourse, "*ten millions* of years" would be taken up in the Judgment, if the common idea of each individual case passing in review, in succession, so as to give account for every word, act, thought, and motive; and if one hour were allowed to each case.

In printing my pamphlet on "LIFE FROM THE DEAD," by some means a double error crept into this statement, and I am made to say "ten *thousand* millions," instead of "*ten* millions;" and *thirty* minutes, instead of *sixty* minutes, or *one hour*."

What I now wish, is, that all persons into whose hands that pamphlet has fallen, would strike out the word "*thousand*," on page 60, ninth line from the bottom; and the line below, alter so as to read *sixty*, instead of "*thirty*." That will make it correspond with my sermon on the Judgment, and my original calculation; which, however, was never designed as an accurate mathematical calculation, but only to approximate the period.

Future editions of "LIFE FROM THE DEAD" will contain the corrections here pointed out. I hope the friends of truth will see that this Pamphlet is widely scattered. I am satisfied it contains the fundamental idea on which the whole Gospel scheme is built. The race of Adam are all going out of life, and there is but one medium or means of recovery from death, *viz: Union* with the *Second* Adam: the *Life-Giver;* who is "the Resurrection and the Life." All others "remain in the congregation of the dead," and live no more forever. See Prov. 21 : 15, 16. Isa. 26 : 14. Psa. 49, throughout; also, John 3 : 36; and 6 : 53.

GEO. STORRS.

New-York, January, 1862.

PERILS OF THE HOUR.

1. Our spirituality of mind is imperiled. Never had we so much of a secular nature to occupy our thoughts and feelings as now. Never was there such a consuming, feverish anxiety to hear the news. Never in our day was the nation so kept on tiptoe from hour to hour, in expectation of victory or defeat. Never to us were such vast temporal interests hanging in suspense. To a great extent, such feelings as we have experienced for the past few months, are natural and wholly uncontrollable. But the Christian must refuse to yield his heart utterly to their possession. They must not be allowed to rob his religious exercises of their attractiveness, or to make the place of prayer a tedious and drowsy place to him, or to send a train of wandering thoughts

careering through his brain, while the preacher is presenting his message. Or if an excited mind will, in spite of all he can do, take off the edge of his enjoyment and freshness in spiritual exercises, then let him resist immovably its temptations *to breaking in upon the regularity of those exercises.* Let him hold with unyielding firmness to his hours of secret communion with God in prayer and the reading of the word, though the roar of battle is in his ears day and night. Let him persevere in his attendance upon the weekly and Sabbath services of the Church, all the more steadfastly, for the distracting circumstances in which he is placed. To be absorbed by the highest human interests, irrespective of their connection with the kingdom of Christ, is faithlessness to our Redeemer. To be anxiously tossed to and fro by their conflicting phases, and to yield up our souls like a reed to every conflicting rumor, is to be guilty of mistrust. We do indeed owe allegiance to our country, higher than that which we owe to our State and municipal government, but higher than all is our allegiance to the Captain of our salvation, who more than all expects, and will have, an unconditional and whole-souled loyalty. Our country may well be dear to us; precious enough to warrant the offer of our lives; but it can be ours for a few years at best. How blind, then, to allow it to usurp in our affections the place of that better country, that heavenly Canaan, that land of Beulah, that glorious everlasting abode of the victor-soldiers of the cross.

Let us rally then the forces of our spiritual life, and beware lest zeal to quell an earthly rebellion, carry us away to something like rebellion against a loftier government and more sacred obligations.

2. While the fire of personal piety is thus in danger of burning low, the streams of beneficence are in danger of running dry. Extraordinary demands are made upon the loyalty and benevolence of all who can give in support of the government. And while its wants are enormous, every kind of business has flagged, and the resources of multitudes are cut off, to a degree unparalleled in any of the financial convulsions which have heretofore been experienced. This is almost always the case to a greater or less extent in war, especially in a civil war. And not only has the South become embarrassed and unable to pay its Northern creditors; but in many instances Southern law has interposed to enhance the difficulty of meeting obligations. The giving power of our benevolent men is therefore greatly reduced, and all of our benevolent operations put in jeopardy. Serious and lasting hindrances to their usefulness may be the result of their present embarrassments. Our missionary enterprises at home and abroad may suffer serious curtailment. They may lose ground and prestige in a short time, which the labor of years will not suffice to recover. Missionary families in the destitute parts of our own land may suffer hardships, and flourishing enterprises be abandoned. Religious newspapers and periodicals may be compelled to succumb. These things have not yet happened to any great degree. The credit of our societies, based upon a public faith in the liberality of the Christian community, suffices to carry them over brief intervals of embarrassment without serious loss; but it cannot be relied on for any prolonged and great deficiency. The people cannot expect them to survive while other matters are allowed utterly to absorb our attention.

Let us then give them more than their wonted place in our thoughts, prayers and liberal devisings. Let us sincerely inquire what we can do to carry them successfully through this trying era.—*Am. Presb.*

THE BAPTISM OF THE HOLY SPIRIT.

MAY I HAVE IT?

CERTAINLY you may. How can you, how dare you, live and breathe without it,—without this salvation, the baptism of the Holy Spirit? How can you read, write, pray, testify, open your lips at all, without this special, overflowing grace? How can you rejoice evermore, pray without ceasing, as commanded, give thanks always, be careful for nothing, glorify your heavenly Father in every relation of life, without this?

"*May I have it?*" Unquestionably; why hesitate a single moment? God commands you to present your body a *living* sacrifice, holy, acceptable unto him, which is your reasonable service; to be steadfast, immovable, always abounding; to be strong in the Lord, and in the power of his might; to be filled with the Spirit. It is your high privilege to obey God; have respect unto *all* his commandments; especially touching a holy, consecrated life. It is as much your calling to put on the whole armor of God, to be wholly and unreservedly given up to His service, as it is for any sinner to repent, turn from his great wickedness and open rebellion against the Most High. How can you, with any degree of consistency, warn impenitent sinners to turn from their wicked ways and flee the wrath to come, while you are living in open disobedience to the precept, "*Be ye holy,*

for I am holy?" The injunction to be holy *now*, to cleanse ourselves from all filthiness of the flesh and spirit, is just as plain and positive as the command to repent and believe in the Lord Jesus Christ. Beloved, it is not optional whether you will, or will not obey God by this holy, consecrated life; you are solemnly *bound* to do it, as a matter of high privilege. The voice is louder than seven thunders from high heaven: "*Wash you, make you clean.*"

"Sanctify the Lord God in your hearts." "Reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord."

Your usefulness, your happiness, your safety, your eternal life depend on this obedience. It is God that speaks, not man.—Moreover, there are no lions in the way, no giants, the sons of Anak; the pathway is open, the wayfaring man, though a fool, need not err therein. Touching this baptism the promises are ample. The Spirit is given to profit with all. The Spirit and the Bride say come, and whosoever will, let him come. Will you have it? Will you accept this offered mercy—this purchased salvation? Will you comply with the conditions?—lay all upon the altar, give all for Christ; bring all the tithes into the store-house; take God at his word! Will you do it? Will you do it *now*? Will you?

"Never be ashamed of Jesus—
'Glory ever in his cross,'
Count it most exalted honor
To advance his blessed cause;
Hallowed honors, untold blessings
Cluster round the Saviour's cross." *Selected.*

THE EXAMINER for *March* will be issued in due time. Our friends who have not yet responded, will do us a favor to do so at the earliest period possible. The responses thus far have been encouraging. Philadelphia is speaking on the subject. Already we have received fifty dollars from there. Roswell Curtis, Auburn, N. Y., has sent us five dollars, and adds, "You can depend on me for fifteen more." A friend in Chicago, Ill., writes, "The friends here all express much pleasure in seeing the EXAMINER once more." * * * "Sooner than have it stop, I would give a dollar for each copy, if I had the money. And from what others tell me they feel the same."

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1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression on any topics others have presented, but is designed to save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion is not to be construed as an approval by the EDITOR.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

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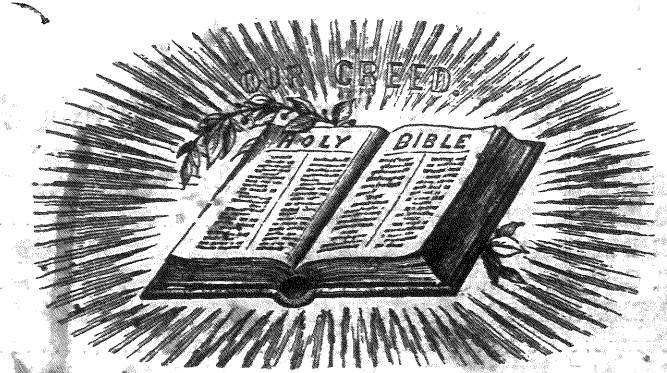

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Contents of the November Number.

1. "YEA AND NAY" ILLUSTRATED: A DILEMMA OF ORTHODOXY. By Rufus Wendell,..... 513
2. THE DOCTRINE OF THE RESURRECTION. By Joseph T. Curry,..... 519
3. "ANTICHRISTOS, PSEUDO-CHRISTOS." By Joseph T. Curry,..... 528
4. WILL ALL MEN HAVE A FUTURE LIFE? Dr. Field's Reply to Rufus Wendell,..... 530
5. THE RESURRECTION—ITS IMPORTANCE,..... 537
6. LETTERS AND EXTRACTS FROM LETTERS,..... 539
7. "THE EDITOR"—Visit to Boston,..... 543
8. BIBLE EXAMINER,..... 543
9. NOTICES,..... 544

REGULAR CONTRIBUTORS TO EXAMINER.

RUFUS WENDELL, *Salem*, Mass.
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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 14. No. 17.] **NOVEMBER 1862.** [Whole No. 218.

"YEA AND NAY" ILLUSTRATED: A DILEMMA OF ORTHODOXY.

BY RUFUS WENDELL.

THE advocates of the immortality of the soul and endless misery, in allowing those doctrines to exert a ruling influence upon their interpretations of the Bible, are compelled, not only to do great violence to Scripture language, but also to make the utterances of God contradict each other. We propose in this article to exhibit before the reader, in distinct relief, an eminent instance of this orthodox necessity. The argument contained in the fifteenth of First Corinthians furnishes the points for our purpose. Without further preliminary remark, we come at once to our work. In doing which we invite attention to the eighteenth verse and a portion of verse thirty-second:

"Then [i. e., "if Christ be NOT raised"—v. 17] they also which are fallen asleep in Christ ARE PERISHED." Verse 18.

"If the dead rise not, let us eat and drink, for to-morrow WE DIE." Verse 32.

Before preferring the charge which we shall bring against orthodox expositions generally, we wish the reader's mind fully impressed with the fact that the destinies set forth in the phrases "are PERISHED" (v. 18) and "we DIE" (v. 32) *are one and the same thing*. The careful reader will require no argument to prove this asserted identity of import. And it may be of some importance to add, that, so far as we are aware, commentators are uniformly silent as to any direct assumption that the phrases in question are not statements of the same fearful doom. But, unfortunately for the class of expositors to whom we now al-

lude, what they do not *directly* assume upon the point here indicated, they do, nevertheless, virtually assert by their methods of explaining the two passages before us. What we mean by this remark will presently appear.

It may be proper that we should here state, distinctly, that by the words "ARE PERISHED," in verse 18, we understand the Apostle to mean, that, "if Christ be not raised," believers who have departed this life have become eternally extinct, and will have no life whatever beyond the grave; and that by the declaration, "for to-morrow WE DIE," in verse 32, we suppose him to teach, that, if believers are not to rise from the dead, they will in a little time perish out of being, to live no more forever. It forms no part of our present design to prove that we correctly apprehend the Apostle's meaning; but, before passing on, we will cite an apposite passage from HUDSON'S "Debt and Grace" (pp. 176, 177), emphasizing the expressions which strike us as concessive to the advocates of the non-revival of the wicked dead. The Professor, in allusion to Paul's statement in 1 Cor. 15: 17, writes as follows:

"He evidently meant, that if there were no resurrection they were still subject to death, AS THE CONSEQUENCE OF SIN; there was NO FUTURE LIFE for them. In a similar way, if we mistake not, Christ would exclude the unbelieving Jews from the eternal life: 'Ye shall seek me, and shall die in your sins.' And when he said to one who wished to bury his father, ere he became his disciple: 'Let the dead bury their dead,' he simply characterized those who had no part in him, as the subjects of death. They were dead, because they had NO FUTURE LIFE."

Our accusation against orthodox expositors as a class is this: that, notwithstanding the *manifest* fact that verses 18 and 32, in the 15th of 1 Corinthians, coincide in the consequences which they predicate of the non-resurrection of Christ and of the non-resurrection of the dead, respectively, these expositors deduce *endless misery* from verse eighteenth, and the doctrine of *No Future Life* from the thirty-second verse—thus arraying two inspired statements against each other.

This is our charge. Now for the evidence by which it is sustained. Our witnesses shall be men of eminence and piety, whose writings have done much to mould the doctrinal sentiments of the present and past generations.

We are to show, first, that it is the common method of orthodox commentators to connect the doctrine of endless torment with the word "PERISHED" in 1 Cor. 15: 18.

1. THOMAS SCOTT, in his note on verse 18, says:

"Nay, further, they who had died in the faith, and fallen asleep in Jesus, whether by a natural death, or as martyrs, had certainly perished in their sins, if Christ was not risen: for whatever might be urged on other grounds, for the immortality of the soul, there could be no other way of forgiveness, acceptance, and eternal life, than through the efficacy of his atoning sacrifice, the belief of which could not consist with the denial of his resurrection."

It will be seen from the above, that Mr. Scott does not assert that the doom of perishing was incompatible with "the immortality of the soul;" but, as he unquestionably held that such a doom was not compatible with immortal *happiness*, we must conclude that he held it to be consistent with immortality in *suffering*.

2. Dr. JAMES MACKNIGHT wavers between truth and error in his treatment of the passage before us. He paraphrases verse 18th thus:

"*Certainly also they who have suffered death for* believing the resurrection of *Christ are perished:* They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence, hereafter."

Dr. Macknight's note on the words (1 Cor. 15: 17, as rendered by him), "Ye are still in your sins," requires him to find "a miserable existence" in verse 18, and since he was an advocate of endless misery (i. e., for the *soul* after the *body* is literally consumed in the fires of the last day!), we will not hesitate to rank him on the orthodox side of the alternative presented in his paraphrase.

3. Dr. ADAM CLARKE'S note on verse 18 is as follows:

"All those who, either by martyrdom or natural death, have departed in the faith of our Lord Jesus Christ, *are perished; their* hope was without *foundation*, and their faith had not *reason* and *truth* for its object. Their bodies are dissolved in the earth, finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See John 5: 25, 28, 29; 11: 25, 26, &c."

Dr. Clarke writes in the foregoing as if neither he nor the Apostle believed those who had "fallen asleep" possessed deathless spirits which might be affected by our Lord's failure to make an atonement! As to Paul, the implication is quite correct; but, since the Doctor differs from Paul on this subject, we must seek outside of his note on verse 18 to learn what he

thought would be the fate of the believer's *soul* in the event of Christ being not raised. Our task is an easy one. On verse 17 the Doctor has this observation:

"If he [Christ] have not been raised from the dead, there is a presumption that he has been put to death *justly;* and if so, consequently he has made no *atonement:* and *ye are yet in your sins*, under the power, guilt and condemnation of them."

In his note on John 3: 16, the Doctor says: "The world was in a ruinous, condemned state, about to perish everlastingly; and was utterly without power to rescue itself from destruction." An examination of the Doctor's further remarks on the passage in John, will show that endless misery is what he means by "destruction" and "to perish everlastingly."

4. ALBERT BARNES is as unambiguous as could be desired in his note on our passage. We quote his words:

"*Are perished.* Are destroyed; are not saved. They hoped to have been saved by the merits of the Lord Jesus; they trusted to a risen Saviour, and fixed all their hopes of heaven there; but if he did not rise, of course the whole system was delusion, and they have failed of heaven, and been destroyed. Their bodies lie in the grave, and return to their native dust without the prospect of a resurrection, and their souls are destroyed. The *argument* here is mainly an appeal to their feelings: 'Can you believe it possible that the good men who have believed in the Lord Jesus are destroyed? Can you believe that your best friends, your kindred, and your fellow Christians who have died, have gone down to perdition? Can you believe that they will sink to wo with the impenitent, and the polluted, and abandoned? If you *cannot*, then it must follow that they are saved. And then it will follow that you cannot embrace a doctrine which involves this consequence.'"

We pause here only to observe that Mr. Barnes is premature in asserting that the dead in Christ, since they are *not* "perished," "*are* saved." Had they *perished*, they *could not be saved*, but as, instead of perishing, they have only "fallen asleep in Christ," Jesus can raise them up at the last day. This he has promised he will do, but until he has done it, we shall err from the truth if we declare that the departed "*are* saved." Our Lord's second appearing will be "unto SALVATION." Let us, therefore, wait for his return from heaven, as the primitive saints did. Says Mr. Barnes himself, in his note on 1 Cor. 1: 8—"The earnest expectation of the Lord Jesus became one of the marks of early Christian piety." Alas! that men of the talents and piety of Mr. Barnes are doing so little, in these last days, to

restore the church to her proper attitude in relation to the advent of her Redeemer! "Is there not a cause?"

5. Dr. CHARLES HODGE, the learned Princeton Professor, shall furnish the last testimony under the first head of our inquiry. He writes thus in his excellent commentary:

"*Are perished;* rather, *they perished.* 'They perished when they died.' Perdition, according to Scripture, is not annihilation, but everlasting misery and sin. It is the loss of holiness and happiness forever. If Christ did not rise for the justification of those who died in him, they found no advocate at the bar of God; and have incurred the fate of those who perish in their sins."

"Errorists," writes Prof. Hodge in his note on 1 Cor. 15: 17, "seldom see the consequences of the false doctrines which they embrace." Precisely so; and this article will be a signal failure if it does not prove that theologians who deduce "everlasting misery" (with "sin" or without it) from 1 Cor. 15: 18, have shut themselves up to the "consequence" of squarely contradicting themselves when they attempt a faithful echo of the declaration, "to-morrow WE DIE."

We propose now, in the second place, to show that the five expositors whom we have cited find the doctrine of *No Future Life* in the phrase, "to-morrow WE DIE," 1 Cor. 15: 32. We begin, as we did before, with

1. THOMAS SCOTT. In his note on verse 32 we find this observation:

"Whereas, the epicurean maxim, 'Let us eat and drink, for to-morrow we die;' let us indulge every sense and appetite, without restraint, and shrink from all hardship as much as possible, for death will soon terminate our pleasures, and nothing further is to be expected; this would be the natural inference from a denial of that doctrine, when carried to its unavoidable consequences."

We need hardly remark that *annihilation* becomes our doom when "*nothing further* is to be expected."

2. Dr. MACKNIGHT paraphrases the words, "to-morrow we die," thus: "*we are soon to die*, and after death there is nothing." His note on the words, "Let us eat and drink," &c., is as follows:

"This, which may be called the Epicurean's manual or creed, hath been the favorite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked, in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one another chap. 22: 13, 'Let us eat and drink, for to-morrow we shall die.' The

author of the Book of Wisdom likewise hath very well expressed the sentiments of the wicked in his time, chap. 2: 1–9, from which it appears that by *dying* they meant their own utter annihilation."

3. Dr. ADAM CLARKE, on the verse before us, writes:

"What the Apostle says here, is a regular and legitimate conclusion from the doctrine, that *there is no resurrection;* for, if there be no *resurrection*, then there can be no *judgment;* no *future state* of *rewards* and *punishments;* why, therefore, should we bear crosses, and keep ourselves under continual discipline! Let us eat and drink, take all the pleasure we can, for to-morrow we die: and there is an *end* of us forever. The words, *Let us eat and drink, for to-morrow we die*, are taken from Isa. 22: 13, as they stand now in the *Septuagint;* and are a pretty smooth, proverbial saying, which might be paralleled from the writings of several epicurean heathens."

4. ALBERT BARNES, in his note on verse 32, says:

"Paul does not quote these words as having any original reference to the subject of the resurrection, but as language appropriately expressing the idea, that if there is no future state," &c. On the words, "we die," he says: "We *must* die. The idea here is, 'We must die, without the prospect of living again, unless the doctrine of the resurrection be true.'"

5. Dr. HODGE says, that the clause, *If the dead rise not*, "does not belong to the one preceding, as it is pointed in our version, but to what follows." In this he is in agreement with Clarke.

From Hodge's note on verse 32 we quote the following:

"The natural consequence of denying the doctrine of the resurrection, involving as it does the denial of the gospel, and the consequent rejection of all hope of salvation, is to make men reckless, and to lead them to abandon themselves to mere sensual enjoyments. If man has no glorious hereafter, he naturally sinks towards the level of the brutes, whose destiny he is to share."

The Lord be praised that there *is* a "glorious hereafter" for the good. As for the rejector of Christ, "he naturally sinks towards the level of the brutes, whose destiny he is to share." "Like sheep they are laid in the grave; death shall feed on them." "Man that is in honor, and understandeth not, is like the beasts that perish." See 49th Psalm. "But these, as natural brute beasts, made to be taken and destroyed, ** shall utterly perish in their own corruption." 2 Pet. 2: 12.

Our task is accomplished. We have exhibited one of the dilemmas of accredited orthodoxy. She talks "yea and nay," and she does so from necessity. If *any one* who shall read this article deems himself able to show that there is harmony, or the possibility of it, where we have attempted to prove the existence of confusion and contradictions, we presume he can find a hearing through the EXAMINER, and for the truth's sake we are disposed to invite the effort. It is certain (because self-evident) that the atonement of Christ, if it saves from endless misery, does *not* save from eternal extinction of being. On the other hand, if the peril of our race was that of dying to live no more, it is no less certain that the work of redemption did not interpose to rescue the recipients of its benefits from everlasting suffering. But just here, as we have seen, orthodox writers are hopelessly at fault, for they assert these contradictory consequences, while we know that inspiration cannot, and therefore does not, inculcate both. Who that does his work as an interpreter from any other standpoint than that of no future or endless life out of Christ, can do better than our five commentators have done?

Salem, Mass., Sept. 11, 1862.

THE DOCTRINE OF THE RESURRECTION.

BY JOSEPH T. CURRY.

PROPOSITION D.

If the doctrine of the resurrection of the wicked is true, it is contained in the Old Testament.

IN another place (see Prop. A.) we have shown that the wicked are excluded from that resurrection which is *promised*, and which comes as a *blessing*. Hence, if they have a resurrection at all, it must either be *threatened*, or it must be implied in some other *threatening*. If it comes in the way of a threat, that threat must be a penalty of *the law*. But the law is contained in the Old Testament. Consequently our proposition stands.

PROPOSITION E.

The doctrine of the resurrection of the wicked is not contained in the Old Testament.

If the doctrine of the resurrection of the wicked is contained in the O. T., it is either *directly* threatened, or it is implied in some other threat. We suppose no reflecting person holds that

it is directly threatened *by itself*. Some, however, think it is directly threatened in connection with another threat. Two texts, and but two, are quoted from the Old Testament in support of this idea, viz: Job 21: 30, and Dan. 12: 2.

Job 21: 30. "Do ye not know their tokens, that the wicked is reserved to the day of destruction? they *shall be brought forth* to the *day of wrath*."

A review of the subject in dispute between Job and his friends has convinced us that his meaning is not presented in the common rendering of this verse. Dr. Conant, in his introduction to the book of Job, as translated by him for the Am. Bible Union, refers to the positions taken by the conflicting parties. Of the three friends, he says:

"According to these, the Omniscient who cannot be deceived, the Almighty who cannot be resisted, and the infinitely Just who can do no wrong, must, by the laws of his own nature, deal with every man according to his deserts; and his treatment is therefore the true index of the man's moral character. Accordingly their addresses to Job assume his guilt as the cause of his sufferings. And since the degree of guilt is the exact measure of punishment, these extraordinary judgments mark him out as an eminent transgressor." He then states Job's argument.

"Job, on the other hand, conscious of his rectitude, denies their inferences in regard to himself, and condemns the stand-point from which they judge of man as false and untenable. Their traditionary wisdom he confronts with the actual observation of life, that the wicked are not thus dealt with according to their deserts. The strong-handed preys on the weak; he wrongs the widow and the fatherless; grows rich on the unrequited toil of the poor; desolates whole cities and possesses himself of their treasures. Yet God suffers him to live unvisited by his judgments; his children grow up wantoning in luxury and pleasure; and at length he dies in ease and plenty, and is laid with sumptuous obsequies in an honored grave."

This argument of Job is contained in the 21st ch. Vs. 17–21, as they are rendered in the common version, do not harmonize with the argument. Dr. Conant, in his translation, corrects this, and shows that those verses have the same drift as the preceding ones. The *whole* chapter, as rendered by him, with the exception of v. 30, teaches *one* thing, viz.: the general prosperity of the wicked in this world. Thus Job vindicates himself.

Dr. C. did well in thus assimilating vs. 17–21 to the general argument; *if he had corrected the 30th verse likewise* his work would have been complete. But he did the next best thing; he put the following reading in the margin. "The wicked is kept

in the day of destruction; they are brought on in the day of wrath." He remarks on his note, "Some translate as in the margin. Meaning: *the wicked is kept*, i. e., he is preserved, when the more weak and defenseless perish; *they are brought on*, i. e., are conducted safely through."

We believe this reading is much to be preferred to the common one as a presentation of Job's meaning. And it effectually crushes the idea that the resurrection of the wicked is taught in this verse. But we think that the original Hebrew will warrant yet another rendering, viz: "The wicked is kept in the day of calamity; they are conducted (with funeral pomp) in the day of death."

Our reasons for this translation—which we prefer to any other—are as follows: The word rendered "destruction" in the common version is *edh*. Gesenius gives two meanings: 1. *misfortune, calamity*. 2. *destruction, ruin*. He refers to Job 21: 30 as having the first meaning; we have therefore rendered it "calamity." The word rendered "wrath" comes from the verb *abhar*, "*to pass over*. Arab. to pass over a river, also to pass away, depart, die."—Ges. It means *to die*, in Ps. 37: 36; Job 34: 20; 33: 18; 36: 12. We have therefore rendered the noun *death*. "*They shall be brought*" is translated from the Hophal form of the verb *yabhal*. Gesenius defines the Hophal form, "to be led, brought, conducted. ** So of persons, mostly in state or solemn pomp ** OF FUNERAL POMP. Job 10: 19; **21: 30, 32**." We have emphasized here, to show that *Gesenius* teaches that the word translated "*they shall be brought forth*" in the 30th verse has the *same* meaning *there* that it has in the 32d verse, where it is rendered "*shall be brought*;" and that in *both* cases it refers to "*persons conducted in funeral pomp*."—Dr. Conant recognizes this meaning in the 32d verse. He translates thus, "And he, to the graves is he borne away, and watch is held over the tomb." In his note, he says, "He is borne *in state* to the burial place, and his tomb is guarded from violation."

The following paraphrase will convey the meaning of the last eight verses.

"Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. For, in order to prove your point, ye ask, Where is the house of the prince? and where the dwelling places of the wicked? Are they not overthrown and

destroyed? and is not this a proof that God does not permit the wicked to enjoy prosperity? To this I answer, Have ye not inquired of travelers? who have ample opportunities of judging in this matter; Do ye not know their reports, that in many cases the wicked is preserved in the day of general calamity? and when death at last overtakes them they are honored with magnificent funeral rites. Who shall declare his way to his face? and who shall repay him what he hath done? He is now dead and out of the reach of earthly vengeance. And he is borne in state to the sepulchre and his tomb is sacredly guarded from profanation. Sweet to him are the clods of the valley; and all men will draw after him, as before him, without number. How then comfort ye me in vain, when in your answers there remains only deception!"

Thus Job 21: 30 is quoted in vain to prove the resurrection of the wicked. We will now notice Dan. 12: 2.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

The first part of this text is clearly restrictive. "*Many of* them that sleep ** shall awake." The phrase "them that sleep in the dust of the earth" of course has reference to *all* the dead. *Many of* these sleepers awake. They do not *all* awake. Here then are two classes, those who awake and those who do not awake. The effect of this awaking is shown in the latter part of the text. Some (of the sleepers, i. e. those who awake) to everlasting life, and some (i. e. those who do not awake) to shame and everlasting contempt. A literal translation of the text would so fix its significance that no one would think of offering it in favor of the resurrection of the wicked. A false construction of the word "many" is the cause of its being used in behalf of that doctrine. It is said that "many" may mean "all." Rom. 5th ch. is referred to as affording instances. The words "all" and "many" are truly interchangeable in that chapter, but it should be observed that, in the original Greek, the *article* is prefixed to "many." Properly, the reading should be "*the* many." But in Dan. 12: 2 it is not "*the* many," but simply "many;" and not only "many" but "many *of*;" which, as we have already noticed, settles its restrictive meaning.

It has been remarked by eminent Hebraists, Bush, Whiting, and others, that the word "some" is not a true rendering of the

original. The Hebrew word is a demonstrative pronoun, defined by Gesenius "*these*." The corrected text reads thus:

"And many of the sleepers in the dust of the earth shall awake, these to everlasting life, but those to shame, to everlasting abhorrence."

Rabbi Saadias Gaon, 10th century, on this text says, "This is the resurrection of the dead of Israel whose lot is to eternal life; *but those who do not awake*, they are the destroyed of the Lord," &c.

As Job 21: 30 and Dan. 12: 2 do not teach the resurrection of the wicked, no *direct* threatening can be admitted. There remains but one way in which the doctrine can appear, viz.: as implied in some other threat. But it can be implied in no other threat, unless that threat is to be executed in a future life. Such a threat must be a penalty of the law; for no one believes that a God of love would revive beings from the dead to inflict a punishment that was not demanded by the violated law. "Say unto them, As I live, saith the Lord God, I have *no pleasure* in the death of the wicked." Ezk. 33: 11. We are thus led to the question, Does the law contain a penalty to be inflicted in a future life? If it does, then the wicked will be raised from the dead to suffer it. If it does not, then Proposition "E" is proven.

Does the law contain a future life penalty? We answer, No. But *one* penalty is revealed in the Old Testament, and that is DEATH. "Thou shalt surely die." Gen. 2: 17. "Dust thou art, and unto dust shalt thou return." Gen. 3: 19. This penalty was pronounced on the animal man in the garden of Eden, and has never been revoked. The whole animal race is subject to it, being condemned by the law as sinful; for "by the deeds of the law there shall *no flesh* be justified .... by the law is the knowledge of *sin*." Rom. 3: 20. What is *death?* "That state of a being, animal or vegetable, but more particularly of an animal, in which there is a *total* and *permanent* cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action."—*Webster.*

It is evident that this penalty does not admit a future life to the animal man. He is a sinner, and the penalty of sin is death; the extinction of life. Every person that dies suffers the penalty. Says Dr. Chalmers:

"Here there is a common ground on which the certainties of divine revelation meet and are at one with the certainties of human experience. We are told in the Bible that all have sinned, and that, therefore, death hath passed upon all men. The connection between these two terms is announced in Scripture to be invariable—and all observation tells us, that it is even so. Such was the sentence uttered in the hearing of our first parents; and all history can attest how God hath kept by the word of his threatening—and how this law of jurisprudence from heaven is realized before us upon earth, with all the certainty of a law of nature. ** It is indeed a striking accordancy, that what in one view of it appears to be a uniform process of Nature, in another view of it, is but the unrelenting execution of a dread utterance from the God of Nature. ** When death makes entrance upon a family, and, perhaps, seizes on that one member of it, all whose actual transgressions might be summed up in the outbreakings of an occasional waywardness, wherewith the smiles of infant gayety were chequered—still how it demonstrates the unbending purposes of God against our present accursed nature, that in some one or other of its varieties, every specimen must die."

As no penalty is mentioned in the law beyond that of *death*, our proposition is fairly proved. But perhaps we ought to notice several texts, in the Old Testament, which are supposed by some to countenance a future life penalty. Ezek. 18 : 26 is the principal one.

This text is not appealed to, except in connection with a phrase found only in the Apocalypse, viz. : "the second death." It will be obvious to the candid mind that the book of Revelation is not the book to decide what is the penalty of the *law*. It would be a high impeachment of the justice of the Almighty to suppose that the penalty of the law is mentioned in direct terms for the *first* time 4000 years after the first transgression, and in the *last* book of the sacred canon, and that book the most highly figurative in its expressions of the whole sixty-six. Whatever the phrase means, (and we have no difficulty in relation to it,) it is evident that it must be interpreted in accordance with the penalty laid down in the *law*.

Some, however, are determined to make the Apocalypse their "book of the law," with regard to the penalty, if not in any other respect. The thunderings and lightnings of Sinai are not terrific enough to satisfy them. Hence, they talk of "the penalty of the second death." They explain it as "a second death after the first." And as a kind of support they quote Ezekiel 18 : 26, which reads : "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them ; for his iniquity that he hath done shall he die."

The argument used to make this solitary witness agree with their theory is briefly this : The righteous man turneth away from his righteousness and committeth iniquities and *dieth in them*. Here is the *first* death. Then comes the threatening. *For* his iniquity that he hath done *shall* he die. This must surely be a second death. Therefore the prophet has reference to "the penalty of the second death after the first."

If we show that the text agrees with the penalty of the law which we have already defined, it will serve to rebut the foregoing. A reference to the previous context will give us a clue to the meaning of the 26th verse. In the 21st verse we read, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Here it is positively stated that the righteous man "shall not die." If we should interpret this according to the method pursued in the argument just referred to, we should infer that the repentant sinner spoken of in this verse "shall not die" in *any* sense. Here is neither a "first death" nor a "second death," but a positive affirmation that "he shall *not* die." This simple fact makes against the inference drawn from the 26th verse.

But what is meant by the declaration, "he shall not die"? As an animal man he *must* die, for "it is appointed unto men once to die," (Heb. 9 : 27) and the law claims the life of the animal man and will certainly have it. Jesus was sent into the world to explain this apparent contradiction ; to answer the question of ages, "If a man die, shall he live ?" "He poured out his soul"–life—with the blood—"unto death." Isa. 53 : 12. He died as an *animal* man ; he lost his *animal* life. He was "put to death *in the flesh*," because the *law* demanded his animal life in common with that of every other animal man. But did he die in the complete sense of the term ? No. "In the days of his flesh"—of his *animal* life—"he ** offered up prayers and supplications with strong crying and tears unto Him that was able to *save* him from *death*, and *was heard*." Heb. 5 : 7. Truly, he was "put to death in the flesh," but no less truly, he was "quickened in the spirit," he was *saved* from *death ;*" "and

being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9. Thus, it has been demonstrated that a man may die, and yet "*not die;*" that the claims of Justice can be met and yet the sinner be saved. This has been done by the introduction of a *Spirit Life* on which the *law* has no claim. Whoever partakes of that Spirit "shall not die." He may come under the power of death as an animal man, just as Christ did; but he escapes its eternal dominion by virtue of "the Spirit of Him that raised up Jesus from the dead."—Rom. 8: 11. And this explains Ezekiel's words, "He shall surely live, he shall not die."

Jesus used a similar expression in His great Life sermon, John 6 ch. "This is the bread which cometh down from heaven, that a man may eat thereof, *and not die.*" He had previously spoken (49 v.) of a class of persons *who were already dead,* in the sense in which others should "*not die.*" Thus the phrase "*he shall not die,*" with its opposite, "*he shall die,*" is definitely interpreted by the infallible Teacher.

Let us analyze Ezek. 18: 26, in the light of the foregoing explication, and discover how much support it gives to the doctrine in dispute. "*When a righteous man*"—(a man whose name is in "the Book of Life")—"turneth away from his righteousness, and committeth iniquity, and dieth in them;" (the death that comes on all animal men) "for his iniquity that he hath done shall he die." His name is stricken from "the Book of Life," and he dies as an animal man, "having not the Spirit."—Jude 19; Rom. 8: 13. Instead of being a candidate for the resurrection life in Jesus Christ, he perishes in his own corruption as a natural brute beast, made to be taken and destroyed. 2 Peter 2: 12.

Two passages in the 37th Psalm are sometimes offered to prove the resurrection of the wicked. 34 v. "Wait on the Lord, and keep His way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Nothing is here said concerning a revival into life of wicked persons to be cut off. A cutting off of the wicked who are alive at the coming of Christ will exactly fulfill the text. Besides, another interpretation is admissible, and we are inclined to favor it, because we think it better harmonizes the verse with the rest in the chapter. The

word "*it*" is not in the original; and Gesenius says "*to see* is put for *to enjoy the light, to live* . . . . Thus is to be understood the difficult passage in Gen. 16: 13, *do I then here see* (i. e. live) *after the vision* of God, i. e. after having seen God?" If we should adopt this explanation in the present case, the meaning of the text would be, "When the *wicked* are cut off, *thou* shalt *live.*"

38 v. "But the transgressors shall be destroyed together: the end of the wicked shall be cut off." This verse, instead of favoring the reliving of the wicked, rather opposes it. Prof. C. F. Hudson remarks on "the phrase in Ps. 37: 38, 'The end of the wicked shall be cut off,' compared with Prov. 24: 14, 20. The Hebrew word here rendered 'end' and 'reward' is the same which commonly denotes 'after time,' 'the future.' . . . It might be not inaptly rendered *hereafter,* thus: 'The hereafter of the wicked shall be cut off.' 'Then shall there be a hereafter (to thee) and thy expectation shall not be cut off.' 'There shall be no hereafter to the wicked man.' But the sense is perhaps more aptly given by a Jewish Rabbi, speaking of a cessation of existence, thus: 'There shall be no *residuum* to the wicked man; the light of the ungodly shall be extinguished.'"—(Debt and Grace, p. 180.) If a wicked man has no *residuum,* no *hereafter,* it is but the consequence of the penalty "Thou shalt surely die." There is no room here for a future life penalty.

There is but one more passage to notice, and that is Psalm 73: 17–20.

"I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! *they perish with sudden destruction.* As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image."

No comment is needed here. The text not only fails to prove a future life penalty, but declares the contrary. Literally interpreted, it shows that there is no escape from death for the wicked man. Job, in anticipating the resurrection, says (14 ch. 14, 15 v.) "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." But the case of the wicked

is different; the Lord will not "have a desire" towards them, for, says the Psalmist, "thou shalt despise their image."

THIRD ARGUMENT

Against the Resurrection of the Wicked.

If the doctrine of the resurrection of the wicked is not contained in the Old Testament, it is not true. (Prop. D.) But the doctrine of the resurrection of the wicked is not contained in the O. T. (Prop. E.)

Therefore IT IS NOT TRUE.

"ANTICHRISTOS, PSEUDO-CHRISTOS."

WE endorse the sentiments contained in the following remarks of Dean Trench, and found in his "Synonyms of the New Testament" under the foregoing heading. We believe that "*the* Antichrist" is yet to be developed, and from various considerations have been led to embrace the view held by many prophetic students, that Louis Napoleon, the present Emperor of France, is the person. It has been the general opinion for centuries that the Papacy is referred to in the titles, Antichrist, Man of Sin, &c. We readily admit that the Papacy is an antichristian system, and the Popes of Rome belong to the Apostle John's company of "*many* antichrists" (1 John 2: 18), but we do *not* admit that any Pope has answered to the character of "THE Antichrist" of 1 John 2: 22. "He is *the* (Gr.) antichrist, that denieth the Father and the Son." But we will hear the Dean.

"The word *antichristos* is peculiar to the Epistles of St. John, occurring five times in them; 1 Ep. 2: 18, bis; 2: 22; 4: 3; 2 Ep. 7; and no where besides. . . What is the force of *anti* in this composition? Does *antichristos* imply one who sets himself up *against* Christ, or one who sets himself up *in the stead* of Christ? Is he an open foe, who seeks violently to usurp his seat: or a false friend, that professes to hold it in his name?

"There is no settling this matter off-hand, as some are in so great a hurry to do; seeing that *anti*, in composition, has both these forces. . . . .

"For myself, St. John's words seem to me decisive on the matter that resistance to, and defiance of, Christ, not the false assumption of his character and offices, is the essential mark of Antichrist; that which, therefore, we should expect to find embodied in his name; thus see 1 John 2: 22; 2 John 7; and in the parallel passage 2 Thess. 2: 4 he is *ho antikeimenos*, (the opposer) where none will deny that the force of *anti* is that of opposition: and in this sense, if not all, yet many of the Fathers have understood the word. . . He is in Theophylact's language, *enantios tō Christō* (contrary to Christ), '*Wider*christ,' as the Germans have rightly rendered it; one who shall not pay so much homage to God's word as to assert its fulfillment in himself, for he shall deny that word altogether; hating even erroneous worship, because it is worship at all, hating much more the Church's worship in spirit and in truth; who, on the destruction of every religion, every acknowledgment that man is submitted to higher powers than himself, shall seek to establish his own throne; and for God's great truth, 'God is man,' to substitute his own lie, 'Man is God.'

"The term *pseudo-christos*, with which we proceed to compare it, occurs only twice in the New Testament; or, if we count, not how often it has been written, but how often it was spoken, only once; for the two passages (Matt. 24: 24; Mark 13: 22) are records of the same discourse, In form the word resembles so many others which appear to have been combined of *pseudos* and almost any other substantive at will. . . The *pseudo-christos* is not one who denies the being of a Christ; on the contrary, he builds on the world's expectations of such a person; only he appropriates these to himself, blasphemously affirms that he is the Foretold One, in whom God's promises and man's expectations are fulfilled. Thus Barchochab, or 'the son of the star,' —as claiming the prophecy at Numb. 24: 17 he called himself —who, in Adrian's reign, stirred up again the smouldering embers of Jewish insurrection into a flame so fierce that it consumed himself with more than a million of his fellow countrymen—he was a *pseudo-christos*: and such have been that long series of blasphemous pretenders and impostors, the false Messiahs, who, since the rejection of the true, have, in almost every age, flattered and betrayed the expectations of the Jews.

"The distinction, then, is plain. The *antichristos* denies that there is a Christ; the *pseudo-christos* affirms himself to be the Christ. Both alike make war against the Christ of God, and would set themselves, though under different pretences, on the throne of his glory. And yet, whilt the words have this broad distinction between them, while they represent two different manifestations of the kingdom of wickedness, we ought not to forget that there is a sense in which the final Antichrist will be a Pseudo-christ as well; even as it will be the very character of that last revelation of hell to absorb into itself, and to reconcile for one last assault against the truth, all anterior and subordinate forms of evil. He will not, it is true, call himself

Christ, for he will be filled with deadliest hate both against the name and office, as against the whole spirit and temper, of Jesus of Nazareth, now the exalted King of Glory. But, inasmuch as no one can resist the truth by a mere negation, he must offer and oppose something positive in the room of that faith which he will assail and endeavor utterly to abolish. And thus we may certainly conclude that the final Antichrist will present himself to the world as, in a sense, its Messiah; not, indeed, as the Messiah of prophecy, the Messiah of God, but still as the world's Saviour; as one, who, if men will follow him, will make their blessedness; ... abolishing those troublesome distinctions, now the fruitful sources of so much disquietude and pain; those, namely, between the Church and the world, between the spirit and the flesh, between holiness and sin, between good and evil. It will follow, therefore, that however he will not assume the name of Christ, and so will not, in the letter, be a *psuedo-christos*, yet, usurping to himself Christ's offices, presenting himself to the world as the true centre of its hopes, as the satisfier of its needs and healer of its hurts, he will in fact, take up into himself all names and forms of blasphemy, will be the *pseudo-christos* and the *antichristos* at once." JOSEPH T. CURRY.

WILL ALL MEN HAVE A FUTURE LIFE?

DR. FIELD'S REPLY TO RUFUS WENDELL.

Dear Brother.—You think the extract from my debate with Thomas P. Connelly is a virtual admission that the wicked dead will never be raised. I cannot see that it is. The fact that there is no *everlasting* life out of Christ is no reason why there may not be temporary life out of him. The Scripture says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Yet unbelievers see life every day. Some of them for scores of years. Now how is this to be reconciled with the idea that wicked men cannot have any kind of life out of Christ? If they can have it here, why not in the next world? Was the child that Elijah raised to life, immortal afterwards? Was Jairus' daughter raised to an immortal life? Were Lazarus and Dorcas raised to die no more?

When you explain how these persons could be raised to natural life in consistency with the fact that there is no life out of Christ, then I can upon the same principle explain how it is that the wicked will be restored to life in the second resurrection. No one will contend that the persons named could have been restored to any kind of life, had it not been for God's interposition in behalf of the world. Had He withdrawn his favor from man after the fall, the whole of Adam's posterity would have perished like the beasts of the field.

There are two kinds of life contemplated in the resurrection of the dead. One spiritual, the other natural: the first immortal, the second corruptible. Eternal life to the righteous; temporary life to the wicked. The latter class live again just as they had lived, subject to the second death. On no other principle can I explain the Scriptures in regard to the resurrection of the just and the unjust.

I have read the criticisms on those passages affirming the resurrection of the wicked, and I must say they are in the highest degree sophistical. The literal principles of exegesis are abandoned in expounding the penalties of God's law, which might if carried out explain away the law itself. Every truth in the Bible can be subverted by such a process of reasoning.

When it can be satisfactorily proven to me that the resurrection of the wicked is a mere figure of speech—that there is no reality in it—then I could safely say to desperadoes, thieves, tyrants, and assassins, go on in your career of crime, for there is no penalty awaiting but to lie down and die like a beast. The doctrine is perfectly monstrous. It is not in harmony with the common sense principles of justice. If true, it would impair the respect of the good and virtuous for the divine government. It would embolden men, who have no idea of reformation, to commit the most atrocious crimes.

I tell you, my brother, you have gone to a dangerous extreme in logic of "no immortality out of Christ." While that principle is true, some of your deductions from it may be false and pernicious.

It has been a source of comfort to the righteous in all ages, when afflicted, persecuted, and slain by the enemies of God, that there will be a retribution for them in the world to come. It has afforded widows and orphans, who have been made so by the hand of the assassin, consolation to know that God is just, and that there is a tribunal before which the murderer will ere long appear, and answer for his crimes.

When we contemplate the violence and crime in the earth, perpetrated every day with impunity, we are constrained to believe that there ought to be punishment for the wicked in the world to come—that to live in sin, in infamy, and crime, and then die, as they often do suddenly and without pain, is not an adequate penalty for their wickedness.

Yours, for the truth, N. FIELD.

RESPONSE TO THE FOREGOING.

Dear Doctor :—Whatever else may be said of your foregoing "Reply," it is certainly a failure in this,—it leaves *eight* of my "ten questions" *unanswered!* To this I will add, that I do not yet perceive any want of agreement between the "extract" given from your "Debate" and "the doctrine of no future life for the wicked dead." Should you feel inclined even now to respond directly to each of the "ten questions" addressed to you in the August EXAMINER, you will place me in a position where it will be quite proper to say something further about the extract. And I shall be quite happy to be placed thus if it be not distasteful to yourself to have your attention again directed to my inquiries. Your ability, your candor, and your kindness, all combine to make it pleasant as well as profitable to compare views with you upon controverted points. Be assured that you cannot offend me by using "great plainness of speech." If the doctrine I advocate carries with it consequences that appear to you to be "perfectly monstrous," do not hesitate to say so as long as you think so. This discussion of the relation of the wicked to a future life requires no concealment of matured convictions, and the discovery of truth will be best promoted by our saying what we honestly believe of the views we feel called upon to oppose. I am not wholly without the hope that you may yet see cause for such a modification of your present opinions as will bring us both upon the same platform, touching this question of life from the dead. At all events, any views you may advance on the subject should receive the careful consideration of those from whom you differ.

I turn now to the points presented in your letter. And I could wish at the outset that we might understand each other with precision in regard to the Bible phrases "no life" and "shall not see life." We agree, I presume, as to the fact that "*no life out of Christ*" is a Scripture doctrine, but differ as to whether the phrase can without violence be regarded as the equivalent of the doctrine of *no* FUTURE *life for the wicked dead*. The determination of this question requires an appeal to the sixth chapter of John, whence the expression "no life" is derived. That chapter will likewise aid us in ascertaining the import of the words, "shall not see life," John 3 : 36. Now in regard to John 6th I ask,—Does not Jesus make the non-resurrection of the wicked the basis of the declaration which concludes the 53d verse—"ye have *no life* in you"? Bearing in mind your truthful concession, that, "had it not been for God's interposition in behalf of the world" (i. e., "had He withdrawn his favor from man after the fall"), "the whole of Adam's posterity would have perished like the beasts of the field,"—let us read the 33d verse: "For the bread of God is he which cometh down from heaven, and giveth LIFE unto the world." Considering what was the actual exigency of "the world," as stated by yourself, is it not easy to see that the obvious import of the text is repugnant to the idea that the despisers of "the bread of God" will receive from Christ any life whatever? Does the text *seem* to imply that the rejectors of that life which is the gift of divine "favor," will have forced upon them an accursed existence to which they would not have been liable if God had not interposed "in behalf of the world"? It seems to me that, from the standpoint common to us both, it ought not to be difficult for us to render harmonious answers to these questions.

Come now to verse 39: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The obvious sense of this passage is, that those whom the Father hath *not* given to Christ will be *lost*—a truth to which other scriptures bear ample testimony. It also appears from the passage, that to be raised up again at the last day is the proper antithesis of being *lost*. If this inference (and no other seems possible) be correct, the wicked are manifestly excluded from the resurrection of the dead. In this connection it is proper to remind you that the "life" brought to view in this chapter, both before and after the declaration, "ye have *no* life in you," is a *future, resurrection* life—a fact which (as I may have further occasion to insist) completely nullifies the adverse inference which you seek to draw from the consideration that "unbelievers see life every day." Upon your theory or mine, the "no" (standing before "life") is absolute and unqualified in relation to the "life" intended; but, according to my view, the sense is, *no* FUTURE *life*, while you, seeking support for the notion of a *temporary future* life, contend that the sense is, *no* EVERLASTING *life*.

Advancing a step, the 40th verse claims our attention. "And this is the will of him that sent me, that every one which seeth

the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Here we see that "everlasting life" is conferred by a resurrection from the dead. Now hear John the Baptist: "He that believeth on the Son hath everlasting life;" i. e., according to chap. 6: 40, he will be raised up at the last day; "and he that believeth not the Son *shall not see life;*" i. e., shall not be raised up at the last day; "but the wrath of God *abideth* on him;" i. e., he is doomed to remain eternally under the power of death. I have shown that the bestowal of everlasting life is unmistakably associated with being raised up at the last day. Now show us, brother, if you can, that the Bible in like manner connects "the wrath of God" with the raising up of those upon whom that wrath is ceaselessly to abide.

The 44th verse is next in proof that the resurrection was the prominent thought in the discourse of Jesus, and I wish this fact borne in mind as we come to vs. 47–50. "He that believeth on me hath everlasting life. I am that bread of life." These verses (47, 48), interpreted in the light of vs. 39, 40, bring distinctly before the mind the resurrection at the last day. Now comes a contrast. "Your fathers did eat manna in the wilderness, and ARE DEAD," v. 49. Here we say is a contrast. The glorious destiny of believers had just been asserted in words implying their revival at the last day, and now the case of the transgressors in the wilderness is presented, of whom it is said, *they* "ARE DEAD." Who can fail to see that this emphatic declaration teaches their exclusion from any future life? What meaning *can* be given to the words "*are dead*," in the connection in which they occur, if they do not teach that the "fathers" referred to were dead in the sense that *they* would never be raised up to life? But Jesus proceeds to renew the contrast in a manner which seems absolutely to shut us up to this conclusion; for the 50th verse declares—"This is the bread which cometh down from heaven, that a man may eat thereof, and NOT DIE." *Not die*—HOW? Evidently, "not die" *as the fathers did*. Now, then, if the "fathers" did not die in such a manner as precluded forever their revival into life, in what sense can it be said of *them*, any more than of the *righteous*, that they "*are dead*"? If you can give no satisfactory answer to this question, doctor, you will not fail to see that, before we

reach the declaration, "ye have *no life* in you" (v. 53), we have a clear assertion of the doctrine I hold, and that the words "*no life*" may justly be held to exclude the wicked from any life beyond the grave. And you will also see that it is *only in this sense* that you can impute to me, and others of like faith, "the idea that wicked men cannot have *any kind of life* out of Christ." As Jesus was discoursing to *living* men, it was of course *not possible* that the statement, "ye have *no* life in you," should be understood to deny their possession of an *animal* life, derived from the first Adam; but in addressing such language to persons who, but for his death and resurrection, must inevitably have come short of any life after death, it is in the highest degree rational to suppose he intended to teach them that their refusal to receive him would leave them exposed to precisely that doom. The view here given also derives strong confirmation from the contrast immediately following the "no life" passage. Verse 54 says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise HIM up at the last day,"—language clearly implying that the "*no* life" of the previous verse means *no* RESURRECTION *life*. And to make assurance doubly sure our Lord again alludes to the "fathers." Hear his words: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even HE shall LIVE by me. This is that bread which came down from heaven: NOT as your fathers did eat manna, and ARE DEAD: he that eateth of this bread shall LIVE FOREVER," vs. 57, 58.

To your question, "If they [unbelievers] can have it [life] here, why not in the next world?"—I answer, 1. The wicked will not be "accounted worthy to obtain" the next "world."—For proof see our Lord's reply to the Sadducees. 2. The life we have "here" we derive from the first Adam. We lose this life when we die and can never get it again from Adam. If we live again, Christ must revive us. As "the bread of life," *he will* thus revive all who are to be changed to immortality and "fashioned like unto his glorious body." It is plain enough "why" his vivifying power will never reach the wicked dead. They die in their sins, and as *sin* is "the sting of death," the "grim monster" must forevermore hold them in his embrace.

I of course answer in the negative your inquiries respecting the child raised by Elijah, the daughter of Jairus, Lazarus, and

Dorcas. Until you prove that either of these persons were wicked when they died, their restoration to "natural life" presents nothing analogous to such a revival as you believe awaits the wicked. Nor would the cases be analogous if you could prove this. If you see fit to press this point, I shall be happy to meet it more fully. I see nothing difficult in it.

I regard what you assert concerning "two kinds of life" in the resurrection of the dead as wholly an unfounded assumption. Should you think it worth while to bring forward any *proof* of your statement, be kind enough to inform us whether the "two kinds of life" are to be bestowed simultaneously. Do you hold that all the dead will be raised when the Lord comes? Those scriptures which speak of the "second death," as well as those which are by many supposed to teach the resurrection of the wicked, can I think be harmonized with the doctrine of no life out of Christ, without any resort to sophistry. Possibly you have not seen the most conclusive things that can be said on some of these passages.

However it may seem to you, my dear brother, "*I* could" *not* "safely say to desperadoes" and like characters, "*go on.*" *Eternal life* is of such infinite value as to render it to the last degree unsafe and unwise for men to persist in a "career" that would identify them in destiny with the beasts that perish. To my mind nothing is more "perfectly monstrous" than such a suggestion from a person professing to believe that "the wages of sin is *death.*" It is a mighty reaction in the direction of eternal torment, and in principle no better than that doctrine. Tell us frankly, do *you* believe that "men who have no idea of reformation," and whom you think my doctrine would embolden "to commit the most atrocious crimes," could ever be brought into the love and service of Christ by the dogma of torment in another life? Prof. Hudson speaks thus: "Respecting the resurrection of the unjust, then, I can heartily say that *if they are raised up for the sake of being punished*, then I know not how to vindicate the goodness of God." The Professor believes in the resurrection of the wicked, but this view of the matter he regards "as totally false, and unwarranted by any principle of reason or by any word of Revelation." (See EXAMINER for April 15, 1857.)

I think you are entirely mistaken if you suppose it is a

"source of comfort" to the children of God to believe that their enemies are to be hopelessly tormented in another life. Never have I met with such an instance, and to my mind the idea has not the slightest countenance in the teachings or example of Christ, prophets, or apostles. Turn to Romans 1: 26–31, and you will find an enumeration of the most abominable sins of which humanity is capable, and yet Paul declares "that they which commit such things are worthy of DEATH." My brother, does *death* mean *torment?* It may be well that you should define your position on this point. That "there *ought* to be," and that there *will* be, "punishment for the wicked," requires no argument;—but that those who, because they possess not "the Spirit of Him that raised up Jesus from the dead," have "*no life*" in them, will be made alive from the dead to receive "an adequate penalty for their wickedness," is only to be asserted when the fact is found to be explicitly revealed in the oracles of God. Bring forward, then, if you can, one passage of Scripture affirming that a future *life* awaits the impenitent dead.

Yours in Christian love, RUFUS WENDELL.

THE RESURRECTION—ITS IMPORTANCE.—Edward Thomson, D.D., of the Christian Advocate & Journal, in a recent editorial on "The Resurrection of the Body," says:

"This subject has been lifted into a disproportionate importance by the remnants of a shipwrecked sect endeavoring to sustain themselves on the scattered planks of other platforms weaker even than their own. It is not the one great theme of Scripture teaching, and should not be of pulpit effort. One sermon a year will give the subject as great a prominence as the Bible does."

Adam Clarke, D.D., speaking on the same subject, in his Commentary, says:

"The subject of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The Apostles were continually insisting upon it, and exciting the followers of God to diligence, obedience, and cheerfulness through it, and their successors in the present day seldom mention it. * * * There is not a doctrine in the Gospel on which more stress is laid, and there is not a doc-

trine in the present system of teaching which is treated with more neglect."

The reader will see how Dr. Clarke stands corrected by Dr. Thomson. The latter thinks "one sermon a year" on the Resurrection will do. From his standpoint he might consistently go even further, and protest against the doctrine being preached at all. His theology has a substitute for the resurrection, namely, glorification in death; and since the latter, in point of time, comes *first*, the value of the former becomes a nullity, and it may be safely affirmed that *it* can prefer no valid claim to even an *annual* presentation. We would like exceedingly to witness an experiment with this once-a-year policy upon the doctrine of the immortality of the soul! And since the Bible gives this dogma *no* prominence, the doctrine being not once named there—we should think our orthodox friends might act upon our suggestion for a single twelvemonth without wounding their consciences. We mean, not merely that *preaching* upon the soul's immortality shall be thus restricted, but that during the period of the experiment Christian men and women shall consent to make no allusion to the soul as having a separate conscious existence in death, or as being deathless in its nature. We would have them make the trial of speaking of departed saints as asleep, hid in the grave, at rest, knowing not anything, not having any more a reward, dead in Christ, &c., &c. If they will try this for only one year, we venture the prediction that they will see reasons why, during all the remainder of life, they shall be "continually insisting" upon the Resurrection, as the crowning glory of the believer's hope. But we intended simply to show how our two "doctors disagree." The Bible must read very differently before we shall willingly part company with "the remnants of a shipwrecked sect," if the worst indictment against them is the charge of "lifting into a disproportionate importance" the doctrine of the Resurrection of the Dead. R. W.

Salem, Mass., Oct. 1, 1862.

Our Editorial this month, though lacking on our part, is well supplied by our regular contributors, who have much lightened our labors by their excellent contributions. The Editor's absence from home so large a portion of time for several weeks past, must be his excuse that our readers have no more from his pen: but they have no cause for regret, as they have been furnished with a rich feast by Brs. Wendell and Curry. Thank the Lord for such helpers.

LETTERS AND EXTRACTS FROM LETTERS.

Geo. T. Collins, Franklin Co., N. Y., writes:

I do not want the Examiner to stop, nor any change in the *Editor* as long as God spares you to us, and you are willing to serve us. I should be very glad to have it weekly, but if we cannot, then semi-monthly, retaining its present form. If I am not forced into this awful war by the draft, so that I can attend to my family, I will give $10 to assist the enlargement or more frequent publication of the Examiner. I shall know soon.

You will see by the *Crisis*, No. 2, volume 16, that H. L. H. has got a coadjutor in E. Burnham, as bitter as orthodoxy itself. He dignifies the doctrine of the non-resurrection of the wicked as a new notion, of which he gives a list, and supposes another step would land us in the vortex of French infidelity itself. I am led to ask if E. B. knows any thing he did not learn? And was each new thing he learned a "new notion"? Did he arrive sometime at a point in his theology where he learned "the dead know not anything," and "All the wicked will God destroy"? Did he write a tract to prove it? Did he suppose he had then fathomed the whole mind of Deity? Does he think it becoming to abuse his teacher, if the teacher gives more lessons than he chooses to learn?

But when I recur to the teachings of H. L. H., E. B., and others of this class, I find them teaching that death is the punishment of the wicked, and not conscious endless misery. We were told in every variety of expression, it was not dying, nor the incidents of dying, but the consummation of it, culminating in the total loss of life; that the punishment was *death*, and that death was the extinction of life.

But it would seem, some of them have received so great an injury from their fellow men, that nothing but the conscious misery of the wicked—for a time at least—would satisfy their feelings.

But if E. B. has found a "new notion," would it not be as well to examine the argument for it, as burn the book and excommunicate the author? Has he got so perfect that charity has no home with him?

If A. is sentenced by our law to be hung till he is dead, and that is the highest punishment known to us, he certainly does not receive it while living. Up to the time the hangman performs his office, he has not suffered one iota of the punishment due by the sentence of the judge. His liberty has been restrained, but it was to keep him for

punishment. Now if his neck is broken by the fall, he does not suffer a moment. Is the law satisfied? Certainly. The law claimed the life of the victim and has taken it. To what purpose would the law claim it a second time? Evidently only for an offence committed subsequent to the expiation. If the culprit has committed ten thousand crimes, his life expiates them all, for the simple reason, it is all he has to give.

I am not vain enough to suppose I could write anything on the subject new or interesting to you; but to persons isolated, as we are through the country, it is pleasing to communicate with one another. I should be glad to hear more and see more of our friends, but it may not be.

I ask your attention, if you think proper, to E. B.'s article.

NOTE BY THE EDITOR.—A man that has been in "*Doubting Castle*" for years, as "E. B." has, on the state of the dead, and who can use the slang about the French Infidelity of men whose piety and ability will not suffer in comparison with his own, may as well be left to his own folly. All he has said has been answered again and again.

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CHAS. H. SUTTON, Philadelphia, Pa., writes: I feel so much the necessity of a periodical which will advocate the whole truth of "*Life only through Christ*" to dying men—one that is not one-sided nor bigoted as the religious papers generally are—that I must help the EXAMINER as much as in me lieth. Such a magazine should receive the hearty support of all lovers of Bible truth, and especially "Adventists;" therefore please find enclosed five dollars to assist its *Editor* in publishing it.

The author of "Retribution," in the *Crisis* for Sept. 16, says:

"I continue my previous offer to send a copy of it free to every person who denies the resurrection of the ungodly, if they will agree to read it carefully."

If it will be any comfort to him, I will say, I purchased two copies of that work. One from our late Br. H. Grew. That good man was so much ashamed of the *un*-gentlemanly and anti-Christian sarcasms it contained, that he mutilated a portion of the work in trying to erase the offensive matter, rather than it should pass through his hands with such unbecoming language. I read it carefully; examined its arguments, and found them so light and flimsy, that if any doubt remained on my mind, previous to ending it, as to the *non-living* of the wicked dead, "Retribution" has banished it all. I now believe with my whole heart, the *Heaven-sent, the God-revealed doctrine*, that there is life only through Christ; that the *ungodly* "shall not

see life." I believe my heavenly Father to be a God of love; not that vindictive being some would make him. If God has no pleasure in the death of the ungodly, would he bring them out of the grave to torture them to death a second time? No! They "shall *remain* in the congregation of the dead." Amen! and Amen!

—

A LADY in Connecticut writes:—The doctrine of "no life out of Christ," is a precious one to me. Instead of dishonoring God, as some say it does, I think it brings more honor and glory to His name; and I feel anxious to have it spread over the land, and will do what I can to have it; it puts the finishing touch to the plan of salvation; and it gives Jesus all the glory. How people can meet it with such a spirit, I cannot see; such a bitter and determined opposition. If it is the truth of God—and I firmly believe it is—He will take care of it, and us. Pray for us that our faith fail not, but that we may bear patiently all the trials of this life, in hope of that crown which is laid up for the faithful. I should like the EXAMINER weekly; even if it were but half as large. We get very hungry waiting a month. I will pay five dollars the coming year to have it weekly. I think I shall send you more money soon. I will send the EXAMINER for six months to a number of persons who, I think, will read it.

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DR. JOSEPH TREVER, Lockport, writes:—Have you light enough to see our present position in this age? Surely we have fallen upon evil times, but our consolation is, the LORD reigneth. As a nation we are being sorely punished for our iniquities, and I see but little signs of a repentance. True we are moving slowly the yoke of oppression, but I fear are not yet ready to cast it off. Our President has taken one step in the right direction; though I think postponing its accomplishment rather too long. It almost unman's me to read the accounts of the blood and carnage of our day. The LORD grant that it may soon cease. Slaveholding is now showing fully its satanic wickedness; and yet there are multitudes even in the North ready to apologize for it, and compound with it. Some say, "The world is growing better." I cannot see it. Surely we are approaching the end. The hope that Jesus will soon take unto himself His kingdom and reign, is our consolation. May grace, mercy and peace, rest with you and all who love the appearing of our Lord.

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I. N. JEROME, Iowa, writes:—Your "Bible Examiner" has become an indispensable *family article*, and I herewith forward you one dollar to have it continued. I rejoice to see the truth circulate and triumph. Few candid minds have I met of late, who were willing to investigate the subject of no immortality except through Christ, who were not forced to admit the evidence well nigh conclusive and the argument irresistible. The prime falsehood of the inherent immortality of man, originating in the conceit of the human heart, has mud-

dled our mental philosophy and corrupted our whole system of theology.

These are eventful times, especially in our own country, and amid all the changes and revolutions now in operation, I pray God to re-establish the old truths and deliver us wholly from the false teachings and traditions of men.

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A. GUTHRIE, Thompkins Co., N. Y., writes :—I am thankful for the favor of the EXAMINER monthly, and would be glad to see it oftener if it could be sustained. I remain with much sympathy for yourself in your trying position, and with Christian regard for your able contributors.

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GEO. W. ALLSHOUSE, Monroe Co., N. Y., writes :—Please send me seven copies of "BIBLE EXAMINER, *Extra*." Your views on "*The Essential Baptism*" I have read before, and think they are correct ; but as they are given in different Nos. of the Examiner, it is more difficult to present them to other persons in order to convince them of the truth ; but in this Extra, I presume all, or most, that has been said on the subject, is embodied, which makes it convenient. I think an *Extra*, occasionally, is an excellent way of giving your views in *full* on different subjects. I should like to see this done in reference to the *Lord's Supper*.

As to the future appearance of the EXAMINER, to me it matters not whether we have it oftener than once a month or not, *so we have it ;* and you can "count me in" for five dollars, and what more I shall be able to give.

NOTE BY THE EDITOR.—In our recent visit to Boston, several persons urged us to call for a fund to issue *Tracts* and *Extras*. If that course is best, some one must take the lead in raising such fund ; the *Editor* cannot. If he had the means he would issue, occasionally, *Extras*, as suggested in the foregoing letter. If those who have the means, feel disposed to furnish them, we will do what we can to further the object.

We could wish the *Extra* on "*The Essential Baptism*" might be scattered widely ; for we are quite sure something of this kind was never more needed than now. Let it be sent abroad and read. If it does nothing more, it will stay an intolerant spirit which now seems to be swelling its floods high as heaven. The Extra contains nearly all we have written for three years past on the baptism question : and we regard it as a full reply to all the arguments which have been presented on the opposite side. But read, and then judge. Price, *seven* cents, single copy : $4 per hundred.

THE EDITOR has recently visited Boston, Salem, and Springfield, Mass. In all these places the doctrine of "*No Life out of Christ*" is one of deep interest. The two latter places may be said to be thoroughly settled on the question, among most of those who receive the life views at all. In Boston the interest on the subject is deep and increasing. The attendance was large, and attention to what was spoken by us, the two Sabbaths we spent there, was of the most encouraging character. A strong desire prevails with most, to have the subject presented in all its fullness. They regard the doctrine of "life from the dead *only* to the righteous" as the grand climax of Scripture truth ; exalting Christ the Lifegiver, and magnifying the love of God, honoring His glorious name, putting a grandeur and glory on a future life, of which those who believe in a *corruptible* resurrection have no conception. This glorious truth is onward ; and the opposition to it only increases the desire to know our arguments for a doctrine so "spoken against." The doctrine, fully embraced, emancipates the mind and heart from the last remnant of the old *endless misery* theory ; of which a corruptible resurrection with torment for a time and another death, is the last and vilest remnant, more dishonorable to the character of God than endless misery itself, and with less evidence in Scripture for its support. There is something awfully grand in the endless misery theory ; while the corruptible revival theory, to torment and kill again, seems to present a small and revengeful mind, unworthy the God of truth and love.

THE BIBLE EXAMINER.—One number more completes the present volume, and we wish to know at the earliest moment what is likely to be the number we shall print for *January*, 1863. Our rule has always been, to send to no subscriber beyond the time to which he has paid. We thus avoid any orders for discontinuance, and leave our patrons at liberty to signify their wish to continue by a new remittance. It is essential, however, that we should be informed early of the intention to renew, else we may not be able to supply all the numbers.

To avoid useless expense, we print no more than are likely to be taken up by subscribers. All who intend sustaining the Ex-

AMINER should let us know by the 20th of December, if possible. Any person sending us $3, current funds in New York, for three subscribers—old or new—shall be entitled to one copy of the 18 numbers of Vol. 14 (the present one, unbound), to be sent to his order; provided the money is sent before our supply is exhausted. We can furnish at least one hundred sets, and hope we may be called to do so.

If any wish the present volume *bound*, they must remit for it soon, as we do not intend to *bind* more than are likely to be wanted. The price will be $1.50, sent at the expense of the purchaser. The postage will be from 35 to 40 cents, most likely.

Any person sending us $5 for the next volume—whether for subscribers, or as a donation—shall be entitled to the present volume *bound*.

THE RESPONSE.—Since our last issue, the following donations have been received for the Examiner: Chas. H. Sutton, $5. A friend in Boston, $5.

THE EDITOR PHOTOGRAPHED.—An artist in Boston, the other day, invited Mr. Storrs to sit for his likeness, and obtained three excellent "negatives" of him (card or "album" size)—one in a sitting posture, one standing, and one bust. I suspect that many of the Editor's friends would like to possess a copy of one of these pictures, and I have asked his permission to say in the EXAMINER that single copies will be sent post-paid to persons sending him 28 cents. Four copies will be sent for one dollar. The order should designate *which* of the photographs is desired: *I* would advise friends to call for the *standing* posture, for I think that picture on the whole the best of the three. The *faces* are *all* good, but I have a preference as to the *position*.

RUFUS WENDELL.

ERRATA.—It is not worth the while to notice *every* error that may occur in the columns of the Examiner. Most of them are trivial, and may easily be corrected by the readers. But we call attention to one in the October number, which ought not to be passed over. On page 490, Dr. Olin is made to say, "This *honor* of being nothing would be the grand evil." It should read, "This *horror* of being nothing," &c. A less important error is that on page 501, 3d line from bottom; the Hebrew character for *k* occurs, instead of that for *n*.

J. T. C.

THE BIBLE EXAMINER.

THIS *Magazine* is devoted mainly to Bible questions; specially to the great themes of JESUS CHRIST'S personal return to, and reign on earth—Life, future and eternal, only through Him—and literal death, never to be revoked, as the wages of sin.

It is intended to be issued *Monthly*, 32 pages octavo. TERMS, *One Dollar* for 12 numbers; paid in *advance*.

REMITTANCES.—Persons making communications to us, will please consider it a *receipt* for money they send, if they receive what they write for, instead of our acknowledging their letters in the EXAMINER. Generally, in case of remittance, they receive what they order before the acknowledgment could appear in our Magazine. To *print* all the names of Correspondents is attended with inconvenience and unnecessary expense.

LETTERS should be well sealed, but never "registered." Money for the EXAMINER is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

MONEY sent for any of the works in our *Catalogue* of Books, is at the risk of the *purchaser*, except when the *retail* price is remitted, then it shall be *mutual*. The risk is small, if our instructions are strictly followed; we will not be responsible in any degree unless this is done. Be careful, in all cases, not to send depreciated Bank bills. We have had to pay *twenty* per cent. on some funds sent us, or else return the money. This ought not to be.

THE POSTAGE on the *bound* Examiner, for 1860, is *twenty-six* cents, any distance less than 3000 miles.

☞ We invite our friends to examine the *Catalogue* of works, on the last page of this cover, and send for such as they can make profitable to themselves or others. By doing this, you will benefit the cause we advocate, and help the EDITOR of this Magazine.

Invariably address, GEO. STORRS, *Box* 4658, *New-York*.

———:o:———

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression on any topics others have presented, but is designed to save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion is not to be construed as an approval by the EDITOR.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

BOOKS AND PAMPHLETS.

On all books and pamphlets, sent by mail, the postage has to be *pre-paid*. The following works will be sent, any distance under 3000 miles, postage free, on receipt of the retail price:

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by the EDITOR of the *Bible Examiner*; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; postage, 10 cts.: in paper covers, 30 cents; postage, 6 cents.

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LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 300 pages, and lettered on the back. It contains a full view of the doctrine of *"No life out of Christ,"* as taught by the EDITOR of the *Bible Examiner*. *Price*, $1. Postage, 15 cents.

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